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"If You Let The People Know, They Can Act Intelligently"

Friday, May 20, 1960

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POLICE HALT SEARCH

Grandfather Hides Boy, 8, From Parents To Prevent 'Non-Jewish' Education

JERUSALEM (P.O.)—Because of the growing possibility of violence, Israeli police gave up their active search for an eight-year-old boy who had been hidden from his parents by ultra-Orthodox zealots.

The boy's parents, Alter and Ida Schuhmacher of Holon, put him in his grandparent's care three years ago when the family arrived from Russia.

The boy's grandfather lived in Mea Shearim, the ultra-Orthodox quarter of Jerusalem which looks like a page out of a Middle Ages history book.

THREE MONTHS ago, the parents who now had decent jobs and a place of their own, went to bring the boy whose name is Yosef home. But they ran headlong into an unforeseen stumbling block. His grandfather hid the boy from his parents in the labyrinth that is the Mea Shearim to prevent his being brought up in a "Godless manner." The grandfather won the support of the entire Mea Shearim quarter. They were appalled by the boy's father's action of enrolling him in a state religious school in Holon where he would study other subjects besides religion.

Rabbi Zvi Pessach Franchk, Chief Rabbi of Jerusalem, proclaimed publicly that anyone helping to hide the boy was performing a mitzva. He also "for-

bade" the return of the boy to his parents. The rabbi did this without hearing the parents' side of the story.

UP AGAINST the spirited resistance of the zealous Mea Shearim quarter, the police obtained a Supreme Court order for the child's return. The police searched 300 homes in Mea Shearim without finding a trace of the boy.

The Israeli Supreme Court ordered the arrest of the grandfather on the petition of the boy's mother. He was arrested last week but stubbornly refused to tell where the boy is being hid.

THE GRANDFATHER said: "I refuse to give the boy up. Israel has no Siberia. Am I willing to tell where Yosef is if the Supreme Court guarantees that he stays in Jerusalem and continues his religious education? No, I don't trust the Court."

What does the eight-year-old boy himself want?

The police are convinced that today he most certainly wants to stay in Jerusalem with his grandparents and study in a heder. The Jerusalem Post's Macabee Dean reported.

Last year when his mother came to see him, a messenger was sent to call him from the heder. Yosef's reply: "She didn't come to see me when I was sick; I don't want to see her now."

Assistant Commander of the

Southern police district Shaul Rosolio said: "We are sure that the child knows that we are searching for him. We are also sure that we have seen him more than once in our searches; but he never came forward and we just couldn't identify him. The picture we have is 18 months old. Growing boys change fast. We are perfectly convinced that he wants to stay hidden and is not being held against his will. We have corroboration from several independent sources on this."

Mrs. Schuhmacher, on being asked, "Why not let the boy decide when he grows up?" answered vehemently: "It is the duty of parents to bring up their children. A mother knows what is best for her child."

Six Organizations Still Undecided on Separate Campaign

NEW YORK (P.O.)—Six organizations recently dropped from United Jewish Appeal allocations, are trying to decide here whether to go ahead with plans to throw their hat in the fund-raising ring.

The six organizations did announce their intention of running a combined fund-raising campaign in the U.S. for their "constructive" (non-political) activities. Indications are, however, that the move can be interpreted as a feeler to Jewish Federations and Welfare Agencies to include the dropped organizations as beneficiaries in their local campaigns.

THE ORGANIZATIONS denied

charges that their United Jewish Appeal, which is the fund-raising instrument of American Jewry, were used for political purposes.

Local federations and welfare funds are faced with either including the dropped organizations as campaign beneficiaries or hazarding the competition of Israel's general Zionist groups, Mizrahi Aguda, Poale Aguda and Herut.

ONLY LAST year the Herut allocation from the old Jewish Agency organization was raised from under \$100,000 to a quarter of a million dollars to stop Menachem Beigin, Herut's leader, from stumping the U.S. for money.

STATE ORDERS GROSSE POINT POINT SYSTEM ELIMINATED

DETROIT (P.O.)—A blatantly anti-Jewish point system used to rate prospective home buyers in plush suburban Grosse Pointe must be eliminated within thirty days.

State Attorney General Adams ordered the abandonment of the system after a six-day hearing conclusively showed in his words "the system is wholly immoral."

Jews under the system must have 85 points to qualify for Grosse Pointe. Under the system prospective home buyers are

rated on complexion, accent and occupation.

The State Attorney General said: "there must be a complete and absolute abandonment of the screening and reporting system and an absolute pledge and assurance of all persons involved that the system never will be used again."

He said that if the order was not met his office would "take every legal step available to outlaw the screening process."

Fulbright Talks With B-G, Mrs. Meir

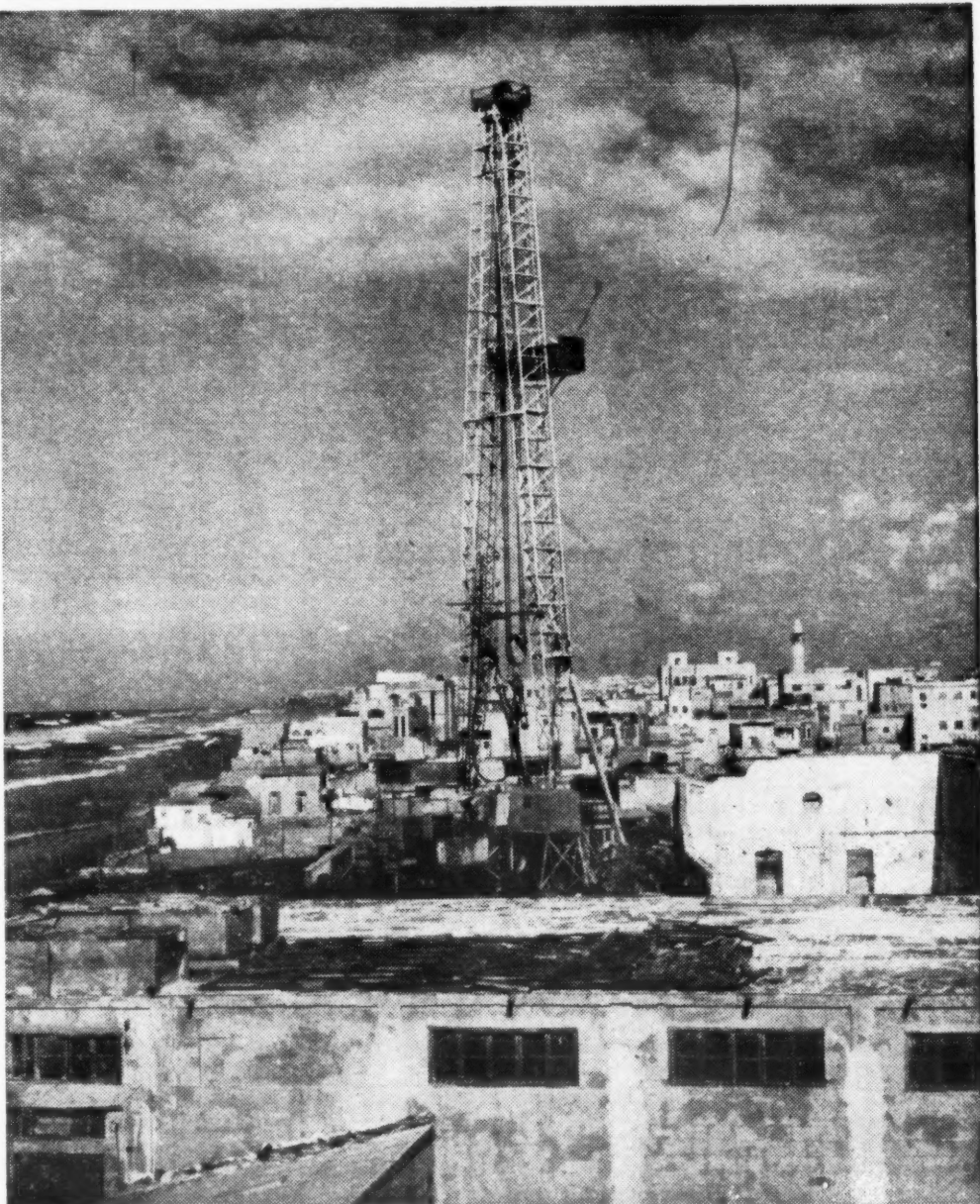
JERUSALEM (P.O.)—Sen. William Fulbright, Chairman of the Senate Foreign Relations Committee made a 36-hour visit to Israel this week.

A few weeks ago, Fulbright charged on the Senate floor that pro-Israel groups are guilty of "political coercion" which is "disastrous to the functioning of our constitutional system."

After calling on Premier Ben-Gurion, Fulbright, a former President of the University of Arkansas, lectured at the Hebrew University on law.

Tuesday he talked with Ben-Gurion and Foreign Minister, Mrs. Golda Meir.

Before going to Israel, Fulbright made a four-day trip to Cairo. The Arkansas Senator held extended talks with U.A.R. President Nasser.



Search For Riches

The Israeli oil industry is moving ahead in many fronts. This well was put down in ancient Jaffa which adjoins Tel Aviv. Two weeks ago in Ramat Gan—also a Tel Aviv suburb—a 3,900-foot well drilled by the Israel-American Oil Corporation was described by Comany officials as one of the most significant ever drilled in Israel for shallow gas. Geologists are impressed with the geological structures discovered in the area and have high hopes for a field in the area. Two months ago a test well outside the Heletz field brought in a gusher. The Heletz field may be larger than had been originally thought.

SECOND OF A SERIES

Who Are The People That Go To Matchmakers...?

By RACHEL A. RABINOWICZ
Who are the people who seek out professional marriage-makers?

A sausage-stuffer, a municipal court judge, an Orthodox rabbi in Williamsburg, a proud penniless Austrian count, a Good Humor Ice Cream Man, a girl who makes false fingernails, a base ball player, a baron, an Arthur Murray dance instructor, a diplomat, an Italian nobleman, a high class housekeeper — there are enough clients with out-of-the-ordinary occupations or backgrounds on their books to keep the "What's My Line?" panel guessing for weeks.

There are people in every category and under every classification "from the very poorest to the very richest": doctors, "loads of female doctors," nurses, attorneys, interpreter, civil servants, domestic servants, stockbrokers, stenographers, chauffeurs, show-

girls, airline hostesses, TV personalities, secretaries, princesses, dishwashers ("yes, yes, say dishwashers, they're fine people"), merchants, and models.

AGES RANGE from 18 to 80 ("oh, they love to get married when they're in their 70s") and sometimes youngsters of 13 or 14 call up and ask earnestly for information.

According to the principals, their clients are "the finer elements," "above the average selected people."

If they are so "above average," then why do they need the services of the marriage brokers?

For a list of reasons as long-drawn-out and as joyless as the Jewish exile.

Some are shy, too shy to make contacts, too shy to brave the dance halls. "He's a lawyer, in court he's brilliant. But when he meets a girl he freezes up." By

the time he's unfrozen, it's too late and he's lost her."

Up town, down town, clustered around Times Square, the Manhattan marriage-brokers have their headquarters.

The Manhattan Yellow Pages list 11 operating in New York City alone. They prefer to term themselves friendship circles, social centers, social registries, introduction clubs, social contact services or social encounter institutions. But these circumlocutions amount to just one thing—agencies for arranging meetings and datings with a view to matings.

DO SONS AND daughters sit at home and wait for Mom or Dad to bring home suitable, screened, selected, guaranteed or money-back potential mates? Not likely! Not nowadays! They rush off (by themselves or with a parent or a pal or a sister) and make their own arrangements.

Litters of letters. Heaps of hopes. Piles of files. Accumulations of dusty dog-eared cards. Index of dreams and desires and fears and lonely years.

In hundreds, in thousands, men and women of all ages flock to marriage-brokers, flooding them with inquiries, applications, reminders. Cluttering up desks, spilling over in-trays, jamming telephone wires, calling up, calling out.

Penthouse apartments in fine hotels. Drab cubby-holes in dingy office buildings. Desk rooms. Bright white airy light rooms. Offices so small that three's a crowd. Offices clean and clinical. Shabby carpets and miserable furniture. Soft lights and easy chairs. Rackety elevators and steep steps . . . to what? To where?

MANY HAVE spent the best years of their life in study, working on their career. Suddenly, they look around, the half-century is in sight—and they are as lonely and as barren as mountain peaks.

"They come in and start to cry. It breaks me into little pieces."

"I am dying of loneliness," runs a pitiful petition. "Please help me."

"When they come here," admits one marriage-broker, "it's final."

Yet other clients are very marriageable indeed. "They sweep in like queens, ravishing beauties." What sort of marriage difficulty does a "ravishing beauty" have? Their grievances run something along these lines: "I'm sick of going out with fellows who are just out for what they can get." Or, "a girl can't walk through the street today without men propositioning her." OrO, "you never know who you're dancing with these days, most of the time it's some other woman's husband on his night off."

AS FOR THE fellows ("fine people with fabulous backgrounds"), they maintain that they "don't like the girls who go bumming around the dance halls" and they want to meet the kind of girl they can take home to mother.

A woman will sometimes come in after a cruise, her last bid for marriage. She is desolate and disillusioned. "There were ten women to every man."

A surgeon wants to choose a wife from outside the limited circle of his hospitalbound world. Newcomers to a neighborhood are desperately anxious to make new contacts.

AND SOME people have special problems ("four children"). "Marriage-brokers," maintain the marriage-brokers with a rare unanimity, "provide one of the nicest as well as safest ways of meeting people. It's so logical, so sensible."

Sensible or not, when clients first enter such a bureau, they are "a bit shaky" or quite frequently scared stiff. "I didn't sleep all night worrying about coming here." "I never did this before." "I'm almost sorry I came." Some are very belligerent about the whole thing, a form of nervous reaction.

But these barriers are broken down and the shadchan become father-confessor (or mother-confessor), personal friend, advisor, hair-comber ("she looked a fright, a regular nebbich, hair hanging down all over her face. I simply couldn't let her out of the office looking like that") and heartbreak-healer.

"WAIT TILL he calls you."

Make him sit or walk. He's horsed around with you long enough. Make him declare his intentions. If you want to keep company with him, well enough. But tell him you're not going to live for him. If you have to stay single, it's better than grasping at him. He's not worth it. And he's not the last man in the world."

The director put down the phone with a sigh. "That poor kid. He's sure giving her a run-around. She's 49 (although she looks 10 years younger), never had a man. She met this character through another introduction service and brought him to me to look over. I told her straight away he's no good. But she cries, she says, he's the only man I ever cared for. And I say, what's the use of your caring for him, if he can't care for you? It's a mess!"

MARRIAGE-BROKERS differ in their attitudes, their approaches, their methods, their fees. But there are certain characteristics they have in common. They are all very pleasant, they are all very plausible, they have golden tongues and their powers of imagination are greater than those of any space fiction writer.

"This new client walked in, wanted a wife, weighed 250 lbs. So I rang up this girl and I told her I had a very fine man for her. She said, I don't care if he's a billionaire, I don't want to meet a man that weighs 250 lbs. So I said, honey, sweetheart do it for me darling just as a favor, have a cup of coffee with him. So she had a cup of coffee with him and they were married a month later."

ONE ULTRA up-to-the-minute matchmaker gives her clients TAT (Thematic Appreciation Tests) devised by psychologists and has all the data (personality patterns, preferences, cultural level, socioeconomic level, family background) coded and processed by IBM-type electronic brain. Others may ask applicants to fill in a 5½" by 6½" card and that's that. But, one way or another, it all boils down to this: marriage-brokers rely on their experience, their insight and their intuition which comes in quick curious flashes.

"I had this boy on my books, a nice boy but very skinny, 5' 5" and he weighed 120 pounds. Then this girl thumped into my office and something clicked. She was a regular monster, five foot tall, 210 pounds. They got married last week."

WHO ARE the men and women who take upon themselves this weighty responsibility for pairing off the unpaired world?

In New York State no license is required. Anyone can open a marriage bureau . . .

The current practitioners include a blonde grandmother ("I'm a very religious person in my heart"), an elderly gentleman ("second generation matchmaker"), a young divorced gentleman ("I'm waiting for someone who'll light another flame in my heart"), a motherly widow ("my male clients keep deciding they want to marry me"), a one-time depth-interviewer in Dr. Dichter's Institute for Motivational Research, a man on Park Avenue who plays Cupid to the uncrowned heads of Europe, and an unmarried lady who refused to reveal why she has never been married.

NEXT WEEK: Is it matrimony or matrimoney? How to marry a millionaire. Can a wife or husband be bought?

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Sensational Discovery of Eleven Bar Kochba Letters Made By Israeli Archaeologists

JERUSALEM (P-O)—Last January, an expedition of crack Israeli archaeologists, took off for the Judean desert.

Last week all of Israel, which has a national mania for archaeology, was talking about their dramatic findings.

Professor Yigael Yadin, one-time Chief-of-Staff of the Israeli Army, announced the discovery of eleven letters by Simon Bar Kochba, leader of the courageous Jewish revolt against Roman rule in 135 A.D.

The discovery—which is the most significant archaeological finding ever unearthed in Israel—was made in a cave near the Dead Sea.

Written on papyrus, the letters

were found in a woman's leather bag. Bar Kochba's followers used the rocky areas near the Dead Sea as hiding places.

Yadin stated his belief that the letters were not written in the caves but earlier, in better times, before the insurrection went underground, basing his surmise on the references to property, crops.

Addressed to his deputy commander Yehonatan Bar Baayah, Bar Kochba's letters deal mainly with such orders as requisitioning of provisions and arresting certain people who are to be brought to the commander. Dire punishment is held out if the orders are not carried out. The letters, some of them extremely informal, do not carry Bar Koch-

ba's signature, having been signed by one of his scribes.

Knowledge of the "Prince of Israel" and Jewish general of the last-stand revolt against the Romans was until recently based on literary sources, the earliest Jewish one being the Midrash (Devarim Raba), and non-Jewish historians such as the Greek Dio Cassius, who lived within a century of Bar Kochba.

The principal first-hand proofs of his existence were in fact the coins he had struck bearing his name and title of Prince (Nasi) during his brief rule of a few years, and recently, in 1953, papyri found in Jordan, Shalom Cohen wrote in the Jerusalem Post.

Chicago Presbytery Scolds Minister For Anti-Semitic Remarks In Sermon

By MOISHE MATTHEW

CHICAGO (P-O)—A minister who gave a sermon allegedly reflecting religious and racial bigotry was officially scolded here last week by the Chicago Presbytery, which represents 143 churches in this area.

REV. DAVID H. POTTIE, pastor of the Second Presbyterian church in Evanston, a suburb here, was reprimanded for using "injudicious and inevitably inflammatory language" in a sermon last December.

In it (P-O, April 15) Pottie was said to have been critical of Jews, Negroes and Catholics.

The Presbytery made a four-point recommendation for Pottie's future conduct "instead of initiating judicial process" which

could have resulted in his dismissal from the ministry.

PART OF the recommendation was that Pottie should "work earnestly to communicate more effectively the Christian message of brotherhood."

It also expressed hope that the minister would "seek a more effective and constructive way to give his witness to the Gospel when dealing with such issues."

Rev. Pottie denied reports that he would resign from his position in the church.

HE ALSO said that discrimination would not be tolerated in his church.

But he made it clear that he would continue to speak his mind from the pulpit.

"I accept the decision of the Presbytery of Chicago," said Rev. Pottie.

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William Dudley Pelley Is Still Around

By LEONARD LEADER

LOS ANGELES (P-O)—The main danger is the Ashkenazi Jew, not the Sephardic Jew, according to anti-Semite William Dudley Pelley, who once led the Silver Shirts of pre-World War II. Pelley who served some eight years of a prison term for sedition is still alive at 70, and spreading his brand of hate-the Jew propaganda in a new form.

His home base, just north of Indianapolis, is Noblesville, Ind. From there he boasts of a new "spiritual" movement called Soulcraft. Gone is his "Christian militia" of the Silver Shirts, which the government once estimated

at about 45,000 members in 22 states. In its place is an "extra sensory preception" movement which buys tape recordings from Pelley, at \$10 per. The recordings feature past great Americans who have come to Pelley with "messages" for the present. He has records of some 65 of them ranging from George and Martha Washington to Woodrow Wilson. They all bring him the same basic word—a warning about the Jews, a belief in constitutionalism. World Jewry and Communism are the main worries of such individuals as McKinley, Franklin and even Nostradamus.

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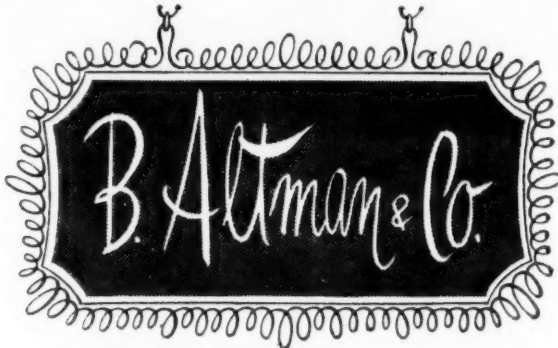
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Heart-Rendering Diary of David Rabinowicz Recalls The Tragic Days of Nazi Occupation of Poland

Editor's Note: Two weeks ago we published extracts from the diary of little David Rabinowicz who brought the stark reality of the horrors of the Nazi occupation of Poland down to a moving personal level. His diary has been compared by some to Anne Frank's. He was killed together with his parents in the Malden concentration camp. The diary written in five exercise books was found by a Polish woman.

December 28. I was woken up at night by someone knocking on the window-pane; I dressed quickly and went out. There were two Jews from Bodzentyn on their way to Kielce, and they wanted to warm themselves up. I asked them if they had any news, and they said that again two victims had been shot on

Christmas Eve for no reason at all.

January 8. I was told after lunch that again there were two Jewish victims in Bodzentyn. One was killed on the spot and the other one was wounded. The wounded one was arrested and taken to the Bieliny police sta-

tion, and there he will be done to death.

January 12. Early in the morning I went to clear the snow. When I went inside to get warm the deputy village-head came in and said that he had read the announcement at the village office and that the Jews are going to be deported and they will not be allowed to take anything with them except for the clothes they have on them. We were all so shocked that we were at our wit's end.

January 13. Dad went to Kielce to find out about the deportation. We have been waiting for him impatiently hoping that he will bring some better news. When he came back he had nothing definite to say about the deportation. He told us that today there was a meeting in the Town Hall of all the Councils of Jewish Elders from the whole of the Kielce region.

February 20. Dad went today to Kielce. He managed to get an allocation of flour, only half of it, but even this is better than nothing.

February 27. Dad went today to Kielce to find out about the deportation and to ask if the deportation from the small villages could be postponed at least for another two months. But he couldn't do anything about it because all the papers had already been signed by the village head for the deportation to go on. There is still a little hope left for a postponement.

March 8. The chairman of the Council of Jewish Elders sent a note telling my dad and others to come to Bieliny; they are go-

ing to allocate flats to the Jews. Daddy went together with several others. They all came back in the evening. Dad said that every Jew had to take in one or two deported families, depending on the size of the flat.

March 17. All sorts of thoughts are going through my head. Will dad get his pass extended? And if they don't sign it, what then? Sometimes my thoughts make no sense at all. I was all day on the look-out for him. Then I went to bed but he still hadn't returned.

March 18. Today the committee came which allocates Jewish families to the larger flats. We were allocated too, to auntie's lodger. At first he tried to get out of it but in the end he had to give in. We put our cupboard in and are now doing everything in here.

March 19. There is a rumor that next Sunday six squads of

Polish police are coming here together with the German military police. Some say that they are going to round us up, others say something else and nobody knows exactly why they are coming. Of course, it will not be a round-up of the Aryans but of the Jews. Everybody is very frightened thinking all the time where to hide and find some safe place. But where can we feel safe nowadays, nowhere at all.

March 22. The terrible Sunday has come. The German and the Polish police did come but not for a round-up. We didn't quite know what they came for. We were all in a terrible state of fear waiting for something unknown. I went outside every few minutes but it was as quiet there as if everybody was dead, only the German military police were walking up and down the street. Then I was told that they were searching Jewish homes.

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Cost Of Running Congregation Per Member On Increase

By MYRON SCHOEN

You hear quite frequently these days, and not in a complimentary sense, that the synagogue has become "big business." To a degree this is true as indicated in a national survey undertaken by the Union of American Hebrew Congregations (UAHC) and its affiliate, the National Association of Temple Administrators (NATA). More than four years ago, 33 per cent of Reform congregations have had annual budgets of more than \$50,000.

It is interesting to relate this to the facts in the 1958-59 annual congregational survey of the UAHC. From the responses received it is estimated that the



Schoen

total operating budgets of all UAHC congregations (580) in 1958 was \$27 million. While membership in Reform temples rose 3.9 per cent from 1957, budget expense almost doubled—6.7 per cent.

Another relationship should be of interest to those synagogue leaders wrestling with budgets and financing. The average budget cost per member in the 1958 survey was \$147.75, representing an increase of 2.9 per cent over the previous year.

THE UAHC and the NATA are not alone in their efforts to undertake serious research and study on the cost of running the contemporary synagogue for the national church groups are also involved. Of parallel concern but frequently glossed over by many lay leaders is how we raise our money.

To put it in its simplest terms, do the ends justify the means? Such concerns have made the headlines when it was a question of bingo, raffles, wheels-of-chance at bazaars, etc.

When the term "gambling" is applied to any aspect of fund-raising for the synagogue much heat and emotion is aroused but there are more basic considerations involved and we're happy to report that they are being seriously debated not only by national synagogue and church organizations but at the grass roots level at meetings of synagogue boards.

A THOROUGH and provocative study of the money practices of

religious institutions was made by F. Ernest Johnson and J. Emory Ackerman in their book, "The Church As Employer, Money Raiser and Investor" (Harper Bros., 1959). In an address to the ninth biennial convention of the NATA last November, and referred to this study and said:

"Can a person give too much to the synagogue? The question sounds ridiculous on the surface what with so many unmet needs of the temple program and so many unaffiliated Jews that might be reached if we had the resources available. In the Johnson and Ackerman study for the National Council of Churches, the very question is asked and among the many conclusions they arrive at is one that strikes forcefully. 'The well-to-do person who gives a disproportionate amount may be administering an anesthetic to the rest of the congregation—with the minister and the finance committee accessories before the fact.'"

FROM STILL another source comes a serious challenge to the ways in which religious institutions raise their funds. In July, 1959, there was an editorial in The Christian Century bearing the title, "Commercialism in Churches." The challenge is just as serious to the contemporary synagogue if you consider the following excerpts:

"The church as a money-raiser is no shining example to other organized forms of American life. Its most patent accommodation to secular norms, its most obvious conformity to 'the world,' is that range of activities which makes of the church a store, a market place, a beggar with tin cup approaching merchants and non-Christians for the institutional needs of churches... The practice of wringing 'advertising' dollars from merchants, particularly from those who are not members of the churches in question, to finance church bulletins and magazines and dedication folders is also ripe for reform. Let's call it what it is: extortion..."

"Who is to blame for these fund-raising devices? No doubt many lay men and women are swept into these activities be-

cause they feel that clergymen wish them to be. We suspect that a majority of clergymen is already reacting against these practices, but only a minority is using its influence to stop them. Some may find it difficult to redirect lay people from secularizing busy-busyness which, by translation of terms, sounds like Christian work. Others may fear that cherished programs would suffer from lack of support... Such reform would be the first step toward a total revision of religious monetary practices."

WOULD A change in our ap-

proach to the means of fund-raising for the support of the synagogue mean that we would revert to the small shul once again? Would it mean that many of our larger temples and centers would "go under" and disappear? We don't think so and what's more, we think it may be the key to a more meaningful relationship of those already affiliated with a synagogue and the basis for earning and developing membership from the thousands of unaffiliated.

CONVERSION GROUP GETS UNDERWAY

LOS ANGELES (P.O.)—A new organization, called the National Jewish Information Service, has been established here to "spread the understanding and appreciation of Judaism among Jews and non-Jews with the ultimate goal of reverting Jews to Judaism and proselytizing Gentiles to Judaism."

Rabbi Moshe M. Maggal, president of the National Jewish Information Service said: "From its very beginning, Judaism was a missionizing religion. But when Christianity became the official state religion, the Jews were

compelled to cease their proselytizing effort. In the United States there are 70 million people listed as unaffiliated in formalized religion or who have no definite faith. It is primarily to these people that we intend to bring the vitalizing message of Judaism."

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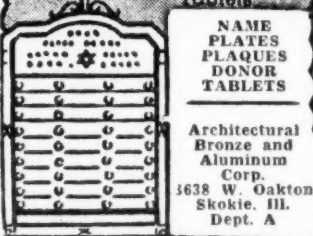
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Harry Sees Difference Between Israel and U.S.

Editor's Note: This article is by Ephraim Kishon who writes a widely-read column for Ma'ariv, Israel's mass-circulation daily. Kishon is regarded as one of Israel's top satirists.

My distant uncle Harry, who in the not-so-dim past used to be better known as Klein, had immigrated to the U.S. at exactly the same time that I chose Israel. Harry is a good Jew, but not a Zionist. That's why he went to New York.

In his innocence he thought that a shrewd businessman like himself would no sooner get off the boat than dollars would start rolling into his pocket. Irritatingly, that is exactly what happened. What could I do? Proudly I wrote him that ours was not a bed of roses, but I felt no want of anything. What could he do? He stopped sending parcels.

OUR DIFFERENCES came into the open when I travelled overseas and for a few days moved in on Harry, who is almost my uncle, as I pointed out. Perhaps our relationship could have become more cordial, but the Middle East problem stood like an unbreachable wall between us. Harry would not budge an inch from his conviction:

"I'M DONATING every year for you"—he said, "but so help me, I don't know what you got there I haven't got here."

"I feel well there"—thus I.

"And I feel well here"—thus he. "So what's the difference?"

"It's that I'm living among two million Jews."

"So am I."

"But our President is a Jew."

"All right"—Harry said. "If ever I'll have ambitions of becoming a President, I'll come to Israel. . ."

At about that stage we usually called it quits.

WHEN HARRY'S State Department graciously invited me to the Fourth of July parade, I made a noble gesture and took Harry along, to show him the prestige an Israel citizen was enjoying.

At the risk of being branded unpatriotic I have to admit that the Americans also know how to organize a parade. For a while I counted the military bands leading the various units, but after 50 I gave up.

Harry clapped his hands, frenzied.

"Well"—he asked, "How are we?"

"Not bad"—I mumbled, "not bad at all."

Hardly six hours later, the parade was nearing its end. About 400 jet planes of different types roared past. Harry gazed upwards, enraptured.

"You see"—he panted, "There's no greater power in the whole world!"

I wanted to say something clever and caustic, but nothing suitable occurred to me.

A MIRACLE HAPPENED this year: the trees broke out in blossom, and Uncle Harry showed up at our house. Not that anything particular had brought him to Israel, Heaven forbid, but it so happened that he was traveling in Europe and it occurred to him—and after all, why not?—to drop in on his almost-relatives.

This time, as a tourist, it was he who was the government's guest, and thanks to him I found myself on the Independence Day grandstand.

THE ORGANIZATION was splendid, which means that every single spectator had to walk 20 miles, a scorching khamsin was blowing and the seats were anything but comfortable. But Harry clenched his teeth and refrained from making any remark.

FOR ABOUT AN hour and a half we sat there in total expectation. As they carried the standards past, Harry applauded reservedly. Then, eight Mystere fighters appeared overhead. Harry looked up and started crying. As the six helicopters flew by, he was bawling like a child.

"You see, Klein"—I said to him, "that's the difference."

Heuss Lectures At Hebrew U.

JERUSALEM (P.O.)—The former President of the German Federal Republic, Prof. Theodor Heuss, told an overflow audience at Hebrew university that he had spoken of the "collective shame of the German people" 10 years ago because of what countless people had had to suffer on account of their origin.

Prof. Heuss made the remark after being introduced by Prof. Martin Buber as "the man, the humanist, the historian, who came after Hitler but who has not yet created a new Germany."

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Kibbutz Children Turn Out OK Despite Lack of Conventional Parental Upbringing

By JOE GROSSMAN

ATLANTIC CITY, N. J. (P.O.)

— Israel's kibbutz-reared children show no outstanding behavioral differences from Western children despite the vast difference in the method of their upbringing and they consider their parents the most important figures in their lives, just as in the traditional family, it was reported here on May 9.

Dr. Mordecai Kauffman, psychiatric consultant in the Child Guidance Center of the Kibbutzim, Oranim, Kiriath Amal, told the American Psychiatric Association of a one-year study among 403 youngsters ranging in age from birth to 12½ years. undertaken at Kibbutz Artzi, one of the three largest federations of kibbutzim in Israel.

ALTHOUGH the child-raising raising functions are relegated to children's houses in the kibbutz movement, there is apparently no negative effect on the youngsters, Dr. Kauffman re-

ported to the nation's psychiatrists.

His study of 217 boys and 186 girls showed "no evidence of unusual percentage of behavior problems attributable to lack of mothering," he declared.

"With regard to frequency and intensity of most of the symptoms, the findings seem either to match the usual figures in 'normal controls' or even appeared less predominantly," he reported.

"This was observed in relation to such symptoms as aggression, passivity, temper tantrums, bed-wetting, rhythmic motor habits, masturbation, night fears, speech disorders, etc." Dr. Kauffman went on.

He noted "a very peculiar difference" in the inverted ratio between thumbsucking and eating problems, in which kibbutz children at different age levels had three times more thumbsucking and three times less eating problems than "normal control groups."

THE HIGH incidence of thumbsucking was attributed to early

weaning in kibbutzim and the permissive approach to the symptom, while the low frequency of eating problems indicated that the feeding function and training is in charge of the nurse rather than the mother from the end of the child's first year, Dr. Kauffman said.

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When You Think of Beverages Think of A Milk Drink

By SARAH LIEBER

We continue with milchig dishes for Shevouth and many other occasions when light, attractive and nourishing food is desired. Now that warm weather is upon us we need refreshment ideas for the whole family, especially the children. And what could be better than milk drinks. Below are a number of very good beverages to try.

Remember to get skim milk if you're counting calories. Skim milk, you know is whole milk from which the fat has been removed. It is somewhat lacking in vitamin A, but contains all the other good vitamins found in whole milk. If you use the skim variety, be sure to include vitamin A in other foods on the menu. These, of course, are yellow and green vegetables, the deeper the color, the better the vitamin content. And carrots are best of all.

Milk Drinks—

CAFE AU LAIT

(1 serving)

- 1 tsp. instant coffee
- 1 cup milk, whole or skim
- crushed ice

Place the coffee and ice in a jar with a tightly fitted lid. Add milk and shake. Serve in chilled glasses with or without sugar. Note: for all chilled drinks in which sugar dissolves slowly, you might consider substituting "simple syrup" for sugar. This is made by dissolving sugar in hot water then cooling.

MAPLE MILK SHAKE

- 1 pint vanilla ice cream
- $\frac{3}{4}$ cup maple syrup
- 1 qt. milk

Add the syrup to the ice cream and beat with a rotary beater until well mixed. Add milk, and beat until blended. Blender may be used. Serve in chilled glasses. Serves four to six.

PEACH MILK DRINK

- 3 tbsps. strained canned peaches (baby food is fine for this)
- 1 tbsps. honey
- 1 cup milk

Beat all together with rotary beater or in blender. Chill before serving. Serves one.

STRAWBERRY MILK

- 1 cup mashed strawberries, fresh or frozen
- $\frac{1}{4}$ cup sugar
- 1 qt. milk

Mash the fruit, add sugar. Stir until sugar is dissolved. Add milk and beat or shake until blended. Chill. Top with whipped cream if desired. Garnish with whole berries. Serves six.

EGGNOG

- 4 eggs, well beaten
- pinch of salt

- 1 qt. milk
- $\frac{1}{4}$ cup sugar
- 1 tsp. vanilla
- nutmeg

Combine all ingredients except the nutmeg. Chill thoroughly. Pour into chilled glasses or cups and garnish with nutmeg sprinkled on top. Serves six.

OLD FASHIONED SYLLABUB

- 1 $\frac{1}{2}$ cups sugar
- 2 cups white wine
- 5 tbsps. grated lemon rind
- $\frac{1}{8}$ cup lemon juice
- 3 cups milk
- 2 cups light cream
- 4 egg whites
- nutmeg or cinnamon

Stir 1 cup of the sugar into the wine, lemon rind and juice. Let stand until sugar is dissolved. Combine milk and cream. Blend the two mixtures. Beat until frothy. Beat egg whites until stiff, gradually add the remaining sugar and continue beating until very stiff. Pour milk mixture into a punch bowl or pitcher, or individual glasses. Top with spoonfuls of the meringue mixture. Sprinkle with nutmeg or cinnamon. A very festive and pretty drink. Fine for parties and simchas. Serves 16 punch cups or eight tall glasses.

FRUITED CHEESE KUGAL

- 2 eggs
- $\frac{1}{2}$ cup sugar

- 2 tbsps. cornstarch
- $\frac{1}{2}$ tsp. cinnamon
- $\frac{1}{4}$ tsp. salt
- 1 cup cottage cheese, sieved
- 1 cup sour cream
- 1 cup canned, fresh or frozen fruit as desired

Beat eggs until light and frothy. Blend all dry ingredients together and stir into eggs. Blend thoroughly. Beat in cheese and cream. Butter a 1 $\frac{1}{2}$ quart casserole or baking dish. Pour in one-half of the batter. Top with one half of the fruit. Pour on remaining batter, then remaining fruit. Bake 50 to 60 minutes at 350 degrees with the casserole placed in a pan of water. Pudding is done when a knife inserted in the center comes out clean. Garnish with fruit or nuts if desired. Serve hot or cold. Serves six to eight.

NOODLE CHEESE SALAD

- 4 oz. wide noodles, cooked, drained and cooled
- 2 tbsps. french dressing
- 1 cup cottage cheese
- $\frac{1}{2}$ cup sour cream
- $\frac{1}{2}$ cup diced celery
- $\frac{1}{2}$ cup diced green pepper
- 1 hard cooked egg, sieved
- 1 onion, grated
- $\frac{1}{2}$ tsp. salt
- $\frac{1}{4}$ tsp. pepper
- 2 tomatoes, sliced
- watercress or other greens

Combine cottage cheese, sour cream, celery and greenpepper.

NEW SCHOOL HEAD

LOS ANGELES (P.O.) — Dr. Abbott Kaplan, associate dean at the University of California, and active in local Jewish circles, will become the president of the New School for Social Research in New York on Sept. 1.

SETTLE IN ISRAEL

TEL AVIV (P.O.) — 250 Jewish middle class families from Latin America will settle in Israel during the coming year.

Form layers of the noodle mixture and the green vegetables. Chill 2 to 3 hours. Garnish with tomatoes and greens. Serves six.



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Rare Diseases That Strike Jews More Than Any Other Group Baffle Doctors

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"We wondered why they kept asking us whether we were Jewish. What difference does it make whether we are Buddhist, Presbyterian or Jewish? Our baby was in the hospital because he was sick!"

Helene Coleman didn't realize it at the time, but it did make a difference. Her son, Charles, was suffering from Tay-Sachs disease, a "Jewish" disease which.

According to a prominent specialist, "Almost all the (Tay-Sachs) parents are of Jewish extraction."

THE REASON why is another matter and it was only after a string of tragic cases that something was done about it. The National Tay-Sachs Association was formed in Philadelphia with Jack Coleman, the father of little Charles, as chairman. Its aim was extensive research into Tay-Sachs and related diseases.

The organization can be traced to the day the Colmans heard about the Levins, who lived near them and had a child similarly afflicted. Morris and Nettie Levin were going through this nightmare with their third child—the two older ones were perfectly normal.

Helene and Jack Coleman had waited six long years for Charles—and they couldn't risk having another Tay-Sachs child.

Then, on Jan. 1, 1955, a Philadelphia newspaper carried the heart-rending account of Frank and Rose Sobel, whose one-year-old son had been diagnosed as a Tay-Sachs baby. The headlines were: "Please, Somebody, Save My Son."

The Levins and the Colemans read the tragic story—and so did numerous other Philadelphia families. Among them were the Edelsteins, the Yanows and the Laskins.

There was telephone calls and letters and, eventually, a meeting of the six families to compare notes, to see if something could be done. In the spring of 1955, the National Tay-Sachs Association was formed.

FACING almost insurmountable difficulties, and with most Jewish charitable organizations refusing their requests for donations and/or assistance (they weren't on the "approved lists"), this valiant little band of parents kept struggling for recognition of the disease that was eating away at their entrails like a live animal.

Finally, unable to interest a medical institution in a research

program, to launch an organized drive for funds, or to enlist widespread medical or public support, it was suggested to them that they merge with a nationally-known organization working on behalf of another childhood disease. They refused.

TOWARD THE end of the year, a ray of light shone. Doctor Waldo Nelson, administrator of St. Christopher's Hospital for Children (non-sectarian), in Philadelphia, met with them and arrangements were made for the association to donate \$5,000 annually for the support of a research program.

It was placed under the joint supervision of Doctor Henry W. Baird of St. Christopher's, and Doctors Mona Spiegel-Adolph and Ernest A. Spiegel of the Temple University Medical Center, in Philadelphia.

Still unable to secure any widespread medical or press support, this brave little band solicited their friends, families and business associates by personal letter—and "went over the top" in just a few months.

BUT THEY didn't stop there. Letters were sent to the Bureaus of Vital Statistics in all 48 states, to known Tay-Sachs families in other parts of the country, to neurologists, pediatricians and the National Institute of Health. All postal and printing charges, etc., were and are absorbed by the parents themselves—the monies raised for the research program were used for just that, and nothing else!

Some of the names received were of New York residents, and they, in turn, were invited to attend a meeting in Philadelphia.

Thus was born the New York Chapter (others are currently in existence or being formed in Chicago and Boston).

THE FIRST symposium ever held on Tay-Sachs disease was conducted on April 10, 1958, at the Isaac Albert Research Institute of the Jewish Chronic Disease Hospital in Brooklyn, N. Y., under the auspices of the Albert Einstein College of Medicine of Yeshiva University and the National Tay-Sachs Association.

Preceding this, was the first annual luncheon of the New York Chapter, on March 15, 1958, at the Tavern-on-the-Green, complete with fashion show and participating celebrities such as actress Betsy Palmer and Bess Myerson.

RESEARCH projects are now under way at the City of Hope, in Duarte, Calif.; Chicago, Philadelphia and New York, while the National Institute of Health of the Public Health Service, Bethesda, Md., is currently engaged in research into this and related diseases. A letter from one of the scientists there interested in this work indicates that the esti-

Rabbi Who Defied Pendergast Machine Hailed By Ministers on Retirement

KANSAS CITY (P-O)—"Prophet of God. Moral conscience of Kansas City."

Those were some of the things said about Dr. Samuel S. Mayerberg, retiring rabbi of Congregation B'nai Jehudah, at a special meeting of the General Ministerial Alliance where 50 Protestant ministers lauded him for his 30 years of religious and civic service to the community.

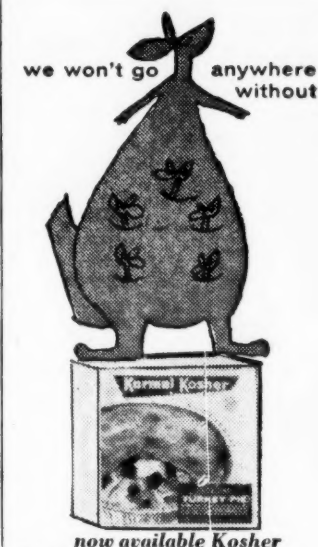
Dr. Alvin G. Hause, a Baptist pastor, recounted the rabbi's role in the overthrow of the Pendergast political machine. "In those bleak days," Hause said, "the clergy here was cowed, the businessmen were afraid, and the racketeers and evil were rampant. But there was a voice, unafraid, unashamed, not cowed."

mated incidence is 1 per 40,000 births for the total population.

IN A RECENT interview, Doctor Henry W. Baird, III, Assistant Professor of Pediatrics at Temple University School of Medicine, Philadelphia, and Associate Attending Pediatrician at St. Christopher's Hospital for Children and Temple University Hospital, described the road ahead: "It is going to be a long time before significant progress is made in the field of treatment."

It was the voice of Dr. Mayerberg. That voice has never been silenced."

He retires from rabbinical duties July 11, prompting Dr. Stanley I. Stuber, general secretary of the Kansas City Council of Churches, to remark, "May your retirement be a very active one."



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Mischa Elman Is A Legend In His Own Lifetime

By RACHEL A. RABINOWICZ

NEW YORK (P.O.) — While meting out terror and torture to the Jewish populace of Shpola Russia, on Easter, 1896, the Christian Countess Urusova fondled a little Jewish boy whose mastery of violin dazzled and delighted her.

The despotic lady landowner turned to the meek Hebrew teacher, father of the boy, and demanded imperiously: "Sell him to me. Name your price."

She was bargaining for a Jewish child whom she held in her arms, a child who could speak only Yiddish.

His name was Mischa Elman. By the time Mischa was five years old, he had played in public with an orchestra accompaniment and his name was the talk of the town.

"Here is a child standing on the threshold of glory," portended the palace priest. "A new

life is opening before him. His must be a career of fame and splendor. But you must make one sacrifice. You must part with him."

Saul Elman gathered up his small son and led him home.

YET EVEN though his father did not sell little Mischa to the Countess, the priest's prediction was fulfilled.

Mischa's great grandfather was a noted Talmudist. He spent his life making prayer-shawls.

Mischa's grandfather was "Yossele der Umaner," town musician at Uman. The Russian aristocracy would invite the Jew to entertain at their festivities and brides would skimp on the trousseau in order to pay for his much-sought services.

Those were the days when music was a trade rather than a vocation and Yossele der Umaner wanted his son to be a rabbi. Actually Saul became a melamed, but his heart was in his violin and his greatest happiness was to spend his evenings playing the ancient songs of his people.

When Mischa was three years old, the sweet, sad sounds would pluck him from his toys to listen for hours at his father's side. Saul, too, had no desire to see his son a ghetto musician and he at first discouraged these infantile inclinations. But when he found the little lad repeatedly attempting to draw music from an instrument larger than himself, he relented and brought him a miniature violin.

This marked the end of Mischa's childhood and the beginning of his triumphant but tumultuous career.

TODAY, ELMAN, a legend in his lifetime, looks back on his unchild-like boyhood and recalls the rich, rare moments: his mother lighting the Sabbath candles and his father reading aloud the folksy-familiar tales of Sholem Aleichem in the original Yiddish ("how else? in any other

language they would lose their flavor!").

"My father was everything to me. He taught me, traveled with me, took care of me. But my mother was always very close to me although she stayed so quietly in the background. There was something very deep between us."

High in his clamor-insulated duplex, 17 stories above Central Park, high above the vivid greenery and the hectic traffic and the feverish turmoil, high above the misted montage of Fifth Avenue's turret-tops, high above the crowded landscape of his three score years and nine, Mischa Elman relaxes in his library, looking back, looking out, and looking forward.

Chubby, chucklesome, cherubic, his anecdotes flow fast and free, his witticisms crackle and his little lively bombshells explode at unexpected moments and in unexpected places.

Shoulder to shoulder on the shelves behind him jostle the works of Anatole France and La Fontaine, Spenser and Grace Aquilar, Schechter's Studies of Judaism, Kipling, Goethe, Zangwill's Voice of Jerusalem, Karpeles, Sholem Asch and Sholem Aleichem, and The Jewish Contribution to Civilization.

What is the great virtuoso's view of the Jewish contribution to civilization, in musical terms?

"The Jewish people are a very musical people. They are known to support a great deal of music."

While he does not agree with Liszt's contention that "all productive achievements of Jews are purely imitative," Elman maintains that Jews are greater as performers than as creators.

"To create you have to have peace within yourself and you have to have patience... it takes so much time. But a reproductive artist gives immediate pleasure, gets immediate results."

But why is it that so many Jews have achieved such high

degrees of musical distinction? Is it because Jews have more 'soul,' more sensitivity? Is it because they have suffered so much? No, Elman has a more rationalistic explanation.

"JEWS WORK harder and therefore make better lives for themselves. Ability is very important. But it is not enough. An unfostered talent will lead to nothing, while with less ability but more hard work, success can be achieved. Jews know how to work. They have a compulsion to work. But as for talent, it would be unfair to say that they have more talent, that nature singles them out. To a degree they single themselves out."

When his years could be numbered on the fingers of one hand, Mischa Elman had singled himself out... by the quality of his tone and the precision of his technique. "I am three months, sir," he told a professor in Odessa with a quaint transposition, "and I have been playing my violin for five years." He was not quite six when he was granted a free scholarship at the Odessa General Academy of Music, with a grant of eight roubles (about \$4) a month.

"YOU MUST make one sacrifice," the priest had said. Saul Elman made many. "The first five years spent by us in Odessa," recorded the troubled father, "proved to be years of intense pain, of impenetrable dark and soul-tormenting doubts." The family lived in a black, damp, airless apartment, two tiny windowless holes filled with coal-fire fumes.

Then one day Leopold Auer visited the school and star-pupil Mischa played for him. "Look at this tiny atom!" exclaimed the professor, lifting the child in his arms. "Inside it is the most extraordinary force. At his age, had I played as he does, I should now be 10 Auers, not one."

At 10, Mischa entered professor's scholarship class at the St. Petersburg Imperial Conservatory and became the first and favorite of Auer's wonder-children. But Jews (with the exemption of students and half the conservatory enrollment was Jewish) were banned from the city and for two months Saul Elman hid in a rat-ridden cellar while he petitioned prime minister Von Plehve for right of domicile.

Shortly afterwards, a Russian nobleman presented the boy with a three thousand dollar violin, a 191-year-old Amati, and he was

the happiest child on earth. "Our joy was so great," related the father, "that for some time we danced about the room, holding the violin like two children at play with some beloved toy."

"Now Berlin must give its sanction," pronounced Professor Auer in 1903.

In Berlin, in Hamburg, in Dresden, in Leipzig, the 12 year old scored triumph after triumph.

Two years later the sailor-suited lad made his bow at the British Court, in the company of Melba and Caruso, before their majesties, Edward VII or England and Alfonso of Spain. Decades later the widowed Alexandra was to seek his autograph for her grandchildren and to whisper, with her arm about his shoulders, "Just think! I've known you since you were a little boy."

Germany, Austria, Russia, Hungary, Denmark, Norway, Sweden, England, France — he held the Old World on a "violin" string. "With every day Mischa's star shone more brightly. It was no dream. It was a glorious reality." But the New World was still to be conquered. America loomed alluringly ahead, flaunting its golden charms but always inaccessible, unenthusiastic, sceptical about boy wonders.

Next Week: "And you play the violin, too?"



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U.S. Political Parties Treat Arab-Israel Conflict As 'Tweedle-de-dum': Berger

DENVER (P.O.)—Rabbi Elmer Berger declared "every American national election for the last decade has spotlighted the Arab-Israel conflict in the most superlative of ambiguities and platitudes."

"The platforms of both parties have treated the subject about as tweedle-de-dum and tweedle-dee."

Speaking at the annual convention on the American Council of Judaism here, Berger said:

"There are strong, pro-Zionist sentiments among Jews in large-population centers. When this sentiment however, is represented by Zionist organizations—as the equivalent of a 'Jewish' bloc vote, which turns on the Palestine question, it is a distortion of what even these pro-Zionist Jews really feel."

"No one knows this better than

Zionist leaders. Confronted by Mr. Eisenhower's down-grading of "Jewish sympathy" in 1956, the president of Hadassah, the Women's Zionist Organization of America, recently denied the existence of a Jewish vote.

"But her organization is one of the most frequent political exploiters of 'Jewish sympathy' for Israel at the synthetic, organizational level."

NON-JEW GIVES \$102,000 TO HEBREW U.

JERUSALEM (P.O.)—Graham French, a non-Jewish philanthropist of Philadelphia, has made a gift of \$102,000 to the Hebrew University for the purpose of establishing an arid zone experimental farm.

Baltimore Shriners Ready To Admit Jews

BALTIMORE (P.O.)—The B'nai B'rith organization reports that the pressure they brought to bear on the Shriners has resulted in a promise by the Shrine leaders to conduct an educational program in an effort to admit Jewish members in Baltimore.

For the past 70 years Jews were barred from the organization which is contrary to the Shriners national policy.

The B'nai B'rith had threatened to withdraw their participation in the annual Interfaith baseball game in which both the Shriners and the Knights of Columbus are represented. The Shriners thereupon promised to try to correct their exclusion policy through education. The B'nai B'rith will participate in the game this June but will meet again with Shrine leaders at the end of this year to determine what has been accomplished by then.

Lady Rothschild Succeeds In Claim

LONDON (P.O.) — Baroness Clarice de Rothschild, 66-year-old widow of Baron Alphonse de Rothschild, won a preliminary move to regain part of the one of the largest ransoms ever paid.

Her family paid \$20 million to Hitler to obtain the release of Baron de Rothschild in 1939.

She succeeded in her preliminary application to the British Foreign Compensation Commission for compensation of about \$250,000 for real estate in Poland. The property which includes a castle and a huge estate was part of the ransom. The commission ruled the estate was British at the time of her claim.

Roth's 'Good-Bye Columbus' Wins Award

NEW YORK (P.O.) — Philip Roth's brilliant "Good-Bye Columbus" was awarded the Harry

and Ethel Daroff Memorial Fiction Award for the best work of Jewish fiction in 1959.

'Miami Graup' To Invest \$18m. More In Israel

TEL AVIV (P.O.)—The "Miami-Federman" investment syndicate plans investments of over \$18m. in various Israeli enterprises in the next five years.

Among the group's projects are the construction of a 24-story skyscraper in the heart of Tel Aviv; a \$4m. expansion program of its hotel holdings; \$3m. in expanding the Isasbest Company

of Nahariya; \$1m. in the Israel-American Oil Corporation and \$3m. in the Haifa-Elath pipeline.

IOWA RABBI HONORED

SIOUX CITY (P.O.) — Rabbi Albert A. Gordon of Mount Sinai temple, was elected president of the Sioux City Ministerial association, becoming the first rabbi to hold that post.

CLASSIFIED ADS

Personals will be held in strictest confidence. The names of those submitting them for publication will never be divulged.

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The son of SHAE RUBEN BEN DAVID LEIB MARKUS from Korno, Lithuania is looking for relatives. Last word from Philadelphia and Chicago. Contact: ZEEV (WOLF) MARKUS, c/o E. K. Hanks, 201 Roberts Hall, Cornell University, Ithaca, N. Y.

Positions Wanted 9

EXPERIENCED HEBREW TEACHER, Mohel, Chicken Shochet, Baal-Tfilla, able to teach Bar Mitzva, Youth and Adults as well. Seeks position next Fall. Write Dept. 3085, P.O. Box 1633, Indianapolis 6, Indiana.

RABBI — 33, married, fluent speaker and capable experienced leader, wishes to settle in desirable community in modern Orthodox or Conservative Congregation. Write Dept. 3092, P.O. Box 1633, Indianapolis 6, Ind.

HIGHLY QUALIFIED RABBI—Impressive and expressive personality, energetic and inspiring leader. Excellent training and experience. Pleasing to young and old. Write Dept. 602, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

Positions Wanted 9

RABBI - HEBREW TEACHER — Ordained, married, experienced in all phases of Synagogue life, Baal Korah, Baal Tefillah; qualified Hebrew teacher, experience includes Junior Congregation and Bar Mitzvah preparation and adult education; wishes position in small Modern Orthodox or Traditional Conservative Congregation near large Jewish center. Will be available in September or August. Write Dept. 3097, P.O. Box 1633, Indianapolis 6, Indiana.

RABBI—Ordained, Doctors degree, good speaker, and experienced in every area of rabbinical and congregational work, would take into consideration a challenging pulpit. Write Dept. 4004, P.O. Box 1633, Indianapolis 6, Ind.

MODERN CANTOR-TENOR With beautiful Nussach style Kwartin is looking for position for the High Holidays. Taperecord available. Write Dept. 3056, P.O. Box 1633, Indianapolis 6, Indiana.

EXECUTIVE DIRECTOR—Experienced in committee organization and implementation of administration policies, competent office supervisor, efficient building maintenance director with religious background and knowledge, seeks position requiring these capabilities. Write Dept. 4006, P.O. Box 1633, Indianapolis 6, Ind.

QUALIFIED HEBREW TEACHER with extensive experience in both elementary and high school departments and in youth activities; presently employed by a large Southwestern Congregation, wishes to locate in the New York area. Excellent background and references. Write Dept. 4009, P.O. Box 1633, Indianapolis 6, Ind.

CANTOR — Operatic Cultured tenor voice, experience in choir training, highly qualified in teaching and youth work. Seeks yearly position. Excellent references. Former positions—Melbourne, Australia, London, England, and in U.S.A. Reply Dept. 3095, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

RABBI—Ordained, college graduate, outstanding speaker, experienced with pleasant cantorial voice, seeks High Holidays position. Excellent references. Write Dept. 3098, P.O. Box 1633, Indianapolis 6, Ind.

YOUNG MARRIED MAN—Excellent cantor and experienced Hebrew teacher, seeks position in Washington, D.C. or vicinity. Perfect opportunity for progressive modern Orthodox or Conservative synagogue. Write Dept. 4007, P.O. Box 1633, Indianapolis 6, Indiana.

Positions Open 10

ENGLISH SPEAKING RABBI, poultry shochet and Baal Koray for progressive Orthodox Synagogue. State qualifications, experience and salary desired. Write I. Gutfreund, 1858 Leving Place, Bethlehem, Pa.

CANTOR WANTED for north side traditional synagogue in Chicago. Sexton wanted for Chicago north side traditional synagogue. Reply National Jewish Post, Box 200C, 130 N. Wells, Chicago 6, Ill.

HEBREW TEACHER(S) needed for Talmud Torah in Central New York. A couple is preferred. University City. Applicants kindly submit complete profile including Hebrew background and references. Write Dept. 4008, P.O. Box 1633, Indianapolis 6, Indiana.

CANTOR—Conservative Congregation seeks Cantor with musical background. Must also be a good Hebrew Teacher. Position available immediately. Excellent opportunity. Send resume with experience, qualifications, age and marital status to: M. Newberger, 1773 NW. 7th Ave., Miami 37, Fla.

PROMINENT West Coast Orthodox Congregation 500 member-families seeks services of experienced, young and personable rabbi for outstanding pulpit. Please indicate background, experience, in first letter. Enclose photo. Replies will be treated confidentially. Write Dept. 4012, P.O. Box 1633, Indianapolis 6, Ind.

TWO J.E.C. or A.A.J.E. licensed teachers are needed for an afternoon religious school. Salary contingent upon the number of years of experience. Write to Israel Community Center, Religious School, 3235 Hempstead Turnpike, Levittown, N. Y.

TEACHER - CANTOR

For Conservative Congregation 150 miles from New York. Experience or license as teacher. Cantorial and Baal Koreh ability of lesser importance. Opening as teacher for member of family. Send resume and salary expectation to: Dept. 603, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

POSITION OPEN FOR TEACHING COUPLE

Fine growing Day School and afternoon Hebrew School in suburban community near New York City, has positions open for a teaching couple. Wife to teach morning Kindergarten. If desired, can also teach First Grade class in Day School or classes in afternoon Hebrew School. Husband to teach one class in Day School plus classes in afternoon school. Write Dept. 4014, P.O. Box 1633, Indianapolis 6, Indiana.

Positions Open 16

EDUCATIONAL DIRECTOR — Conservative Congregation in Northeastern Pennsylvania seeks services of Educational Director to teach in and administer Religious School of 300 students. Applicants requested to state full academic background and experience as well as salary expectations. Write Dept. 600, National Jewish Post, 84 Fifth Ave., New York 11, New York.

TEACHERS — For Conservative congregation school of 375 pupils. Salary range \$5,000-\$6,000 depending on experience, educational background and professional competency. Located 200 miles from N.Y.C., 40 miles from Boston. Send full details to Dept. 4010, P.O. Box 1633, Indianapolis 6, Indiana.

TEACHER-CANTOR—For established Congregation on Long Island (very close to New York City). Must be qualified teacher. Will consider only persons who submit complete resume of qualifications, experience and with references. Starting salary \$5000. Write Dept. 595, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

TEACHER

Full time Hebrew School teacher for Long Island Congregational School. J.E.C. licensed preferred. Must be married. Write Dept. 578, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

HEBREW DAY SCHOOL—25 mile radius New York City seeks Rabbi-Principal. Must be able to administer fund-raising projects. Write Dept. 598, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

RABBI — Orthodox Congregation in New York area seeks Rabbi, 100 family community. Established Congregation, Hebrew and Sunday School, Youth Activities. Send resume of qualifications and experience to Dept. 601, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

TEACHER-CANTOR - BAAL KOREH combination for congregation in N.E. Pennsylvania. Salary offered is \$5000 for experienced teacher who can serve other capacities. Can arrange employment for wife as teacher at \$2000. Reply to Dept. 604, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

Positions Open 10

CANTOR - MUSICAL DIRECTOR

Capable of assisting in cultural youth program sought by Congregation Beth Shalom, the Conservative Synagogue of Edmonton, Alberta, Canada. Ideal position with high remuneration. Candidates are requested to send professional profile, picture and a recording to:

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RABBI—For Conservative Congregation 30 miles from Chattanooga. Capable Temple administrator and school director. Pleasant living in ideal community. Housing accommodations available. Send resume to Temple Beth-El, P.O. Box 1026, Dalton, Georgia.

ARIZONA CONGREGATION seeks Cantor-Teacher. Please state qualifications, experience and religious orientation. Write Dept. 4003, P.O. Box 1633, Indianapolis 6, Ind.

MODERN TRADITIONAL CONGREGATION seeks services of Cantor-Teacher. Salary in accordance with ability and experience. Write Rabbi Leo Brenner, 1707 Line Ave., Shreveport, Louisiana.

WANTED — Cantor-Teacher for a Conservative Congregation. Respectable salary, excellent educational facilities, College and University town, growing Congregation. Write A. L. Beller, Chairman, 95 Mountain St., Williamantic, Conn.

HEBREW TEACHER — We are expanding our staff. Excellent opportunity for advancement. Fine working conditions and salary. State background, experience and references. Temple Beth El, Allentown, Pa.

CANTOR

Well established Conservative congregation located in midwest U.S. metropolis with large Jewish population and excellent Jewish institutional facilities including Hebrew Day Schools is seeking the full-time services of a Cantor with a fine Jewish background who possesses a cultured voice and has had experience in choral direction and leading congregational singing. Write to Dept. 4011, P.O. Box 1633, Indianapolis 6, Indiana. Giving the following information: Biographical sketch; previous position held; salary desired; include reliable references and snapshot of self. All replies will be treated confidentially.

Positions Open 10

WHERE TO GO
WHAT TO SEE
WHAT TO DO

IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Call: ALgonquin 5-0330.

COMING EVENTS

Saturday-Sunday, May 21-22. Musical play presentation by Morton Wishengrad "The Riddle of Sheba" on the pulpit of Temple Emanuel. 306 Rumsey rd. Yonker, N. Y.

Sunday, May 22. Annual Convention of the Women's Organization of Hapoel Hamizrachi. Monsey, N. Y.

Sunday, May 22, 10 a.m. until 8 p.m. 3rd Annual General Assembly Meeting of the Synagogue Council of America. Earl Hall, Columbia University, Broadway and 117th st.

Sunday, May 22, 1 p.m. Annual Hadoar Dinner, dedicated to the publication of the first English Argosy of Hadoar. Guest speaker, Rabbi Joseph Lookstein. Hotel New Yorker.

Sunday, May 22, 2:30 p.m. Jewish Peace Fellowship Meeting. 2575 West End ave., apt. 1D.

Sunday, May 22, 7 p.m. First Anniversary Dinner of the Conservative Synagogue of 5th Avenue. Pink Room of the 5th Avenue Hotel.

Sunday, May 22, 7 p.m. 25th Anniversary Banquet of the Yeshiva College Student Newspaper "The Commentator." Yeshiva U. 184th st. and Amsterdam ave.

Thursday-Monday, May 26-30. Biennial Convention of the American Jewish Congress. Statler-Hilton Hotel.

Friday-Monday, May 27-30. Annual Decoration Day Weekend of the Senior League-Young Israel of Flatbush. Pine View Hotel, Fallsburg, N. Y.

LECTURES and SYMPOSIUMS

Sunday, May 22, 3 p.m. The Spiritual Attitude Towards Medical Sciences. Lecture by Rabbi Immanuel Jakobovits. Herzl Institute, 515 Park Ave. Public invited.

Monday, May 23, 8:30 p.m. Closing lecture of the 1959-60 lecture series by Rabbi Immanuel Jakobovits on "Our Attitude to Conversion." Fifth Avenue Synagogue, 5 E. 62nd st. Public invited.

Monday, May 23, 8:30 p.m. The Living Law: Response to Timely Needs. A survey of inquiries throughout the ages into our own day. Lecture by Dr. Israel Elfenbein, executive director of Mizrahi education. Herzl Institute. Public invited.

Wednesday, May 25, 8:30 p.m. Midweek Forum: Israeli Students in America, a situation report by three Israeli students "what we came for and what we find," by Channan Rapoport, NYU ("Meeting the American Jew" by Israel Grushko. LIU and "Israel On the Campus," by Yonah Alexander, Columbia U. Herzl Institute. Public invited.

EXHIBITS

Exhibit: A retrospective exhibit of textile art by Helen Kroll Kremer, will open on Monday, April 25, at the Jewish Museum of the Jewish Theological Seminary, 92nd st. and 5th ave. The exhibit will extend thru May. Open Monday-Thursday, 1-5 p.m. and Sunday from 11 a.m. to 6 p.m. Admission is free.

Exhibit: Of Vilna: A Jewish Community in Times of Glory and in time of destruction. The exhibit is sponsored by the YIVO

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Hebrew Theatre In N.Y. Scores With First-Rate Performance

The annual showing of the Hebrew theatre soared to great professional heights as opening-nighters viewed the unfurling of a dramatic struggle between the idea of Communism and Zionism in the 30s; the dramatic dilemma of an "aliya" committed husband and a socially conscious middle class wife; and the inevitable illicit sex angle from which the unfulfilled idealist seeks solace.

This year's Habima Haktana portrayal is "The Noose Tightens" written by Marnin Feinstein, assistant dean of Herzliya Teachers Seminary — who sponsor the theatre each year with the co-operation of the Educational Department of the Jewish Agency. Though previous plays could easily be rated with off-Broadway productions, this year's presentation is marked by even

better actors presenting a play with "sock."

The drama is alive with emotion which may be far more meaningful to Zionists or Jews but would be well received by anyone that could understand it as the universality of its characters pours forth their own stream of love, hate, hope and frustration.

Berger, a middle-aged accountant in New York, has never reconciled his departure from Palestine when his mother-in-law's illness caused his return to U. S.

When his daughter's Communist boy friend declares his intention of leaving to fight for the loyalists in Spain, Berger pits all the arguments at his command in favor of pioneer work in Israel — as though while trying to dissuade the youth, he is really trying to convince himself to pick up and go to Palestine in much the same spirit the young leftist would go to Spain.

When the play ends the viewer begins to think — about idealism, realization, purpose in life. And such is good theatre.

Directed once again by Gedalia Segal, the only Hebrew theatre in the United States, displayed this year a larger cast of professional actors than ever before — easily recognized in the superior presentation.

Seeing this vehicle for the airing of Jewish contemporary problems makes one wonder why this very play couldn't be presented in English along with the Hebrew on alternating nights.

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Organizational Directory

If the organization you are interested in is not listed below, please write to Directors, National Jewish Post, 44 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St., NYC 21, YU 8-8400.
American-Israel Cultural Foundation, 2 W. 45 St., NYC 36, OX 7-4030.
American Red Mogen David (Supporting Israel's Red Cross), 225 W. 57th St., NYC 19, PL 7-1627.
American Technion Society, 1000 5th Ave., NYC 28, TR 9-8400.
Anti-Defamation League of B.B., 515 Madison Ave., NYC 22.
Bar Ilan University in Israel, 527 Madison Ave., NYC 22, PL 3-3670.
Community Service Bureau of Torah Vodaath, 141 S. 3 St., Brooklyn 11, New York, EV 7-1065.
Farband Labor Zionist Order, 575 6th Ave., NYC 11, YU 9-0300.
Israel Government Tourist Office, 574 5th Ave., NYC 36, CO 5-2750.
Jewish National Fund, 42 E. 69th St., NYC 21, TR 9-9300.
Jewish Reconstructionist Foundation, 15 W. 86th St., NYC 24, TR 7-3595.
Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330.
National Council of Jewish Women, NYC 36, LO 4-3450.
National Council of Young Israel, 1 W. 47th St., NYC 36, CI 6-3175.
National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525.
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi), 80 5th Ave., NYC 11, WA 4-7940.
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647.
Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St., NYC 38, CO 7-8203.
Union of Orthodox Jewish Congregations of America, 305 Broadway, NYC 7, BE 3-2220.
Zionist Organization of America, 140 E. 32nd St., NYC 16, MU 3-9201.

Institute for Jewish Research. Will be open throughout the summer, weekdays 10-5, Sundays 2-9:30.

Exhibit: Of the sculpture of Calvin Albert. Will extend through June 13. Jewish Museum.

Exhibit: Art festival, 1960 — a exhibit and sale of paintings, graphics, sculpture. Sponsored by Mizrahi Women's Organization of American. Sunday, May 22, 1 to 10 p.m., will be open until Tuesday, May 24. Barbizon-Plaza Hotel. Admission free.

Exhibit: "Journey Through Israel," an exhibit of paintings by Joel Rohr will remain open through June 20. Herzl Institute. Public invited.

Jewish Theological Seminary Hit Then Praised at Parley

By GERSHON JACOBSON
New York Bureau Chief

LIBERTY, N. Y. (P-O) — Convention goers say "it's the style at Rabbinical Assembly conventions to kill the papa so that the day after he can be resurrected."

This "killing" also took place at the 60th anniversary convention of the Rabbinical Assembly at Grossinger's Hotel last week.

The "papa" is the Jewish Theological Seminary, the "killers" are the left wing elements of Conservative rabbis plus a substantial number of centrists.

RABBI Simon Greenberg, vice-chancellor of the Jewish Theological Seminary, prepared a long paper on the Seminary and the 500 rabbis discussed it.

Verbal outbursts by rabbis expressing their unhappiness with the Seminary and its faculty went on for almost half a day. Some rabbis charged that the "Seminary became a 'Shtibel' for its professors" leaving the student body in an unhappy, neglected and confused situation, without individual attention from the faculty.

Greenberg defended the Seminary, but the alumni kept charging

that the RA is insufficiently represented in Seminary direction; that the Seminary has religious advisors who refuse to principal to belong to the RA.

Greenberg said these charges are completely without factual foundation. He angrily urged the disturbed rabbis to inquire first and then make accusations.

RABBI Greenberg termed as "completely unfounded" a complaint stressed by some rabbis that the Seminary has an FBI of sorts keeping tabs on its students and graduates, punishing those of whom they disapprove by preventing their being recommended to choice pulpits.

Greenberg said, "There is nothing further from the truth. I know of nobody more independent than the placement committee of the RA and no men seeking more sincerely to do their duty honestly. The Seminary has only two out of the ten members on the commission and these two are those who are closest to the student body and can therefore be helpful in evaluating the younger graduates."

But the "papa" was resurrected the day after when Rabbi Louis Finkelstein, the respected and admired chancellor of the Seminary, spoke.

The rabbis again fell in love and admiration for the main center of Conservative Judaism — The Seminary.

CONGRESS TO MEET

The bi-annual convention of the American Jewish Congress at the Statler Hilton hotel opens Thursday.

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Bigots Still Around Spewing Pathetic Message of Hate

By ALAN FISHER

"As your Senator," reads the ad in the Montgomery, Ala., newspaper, "I will attack and expose the Anti-Defamation League of B'nai B'rith (ADL), the malarial mosquito of integration and real hidden enemy of White Christian Alabamians. This must be done. The ADL (all Jew) is the mosquito; the NAACP (Jew-controlled Negro) is the germ."

"Zionists—the only real 'masters of deceit'," screams a headline. "Jews Freeze Out Gentile Musicians," cries another.

"The Jewish-dominated and rabbi-instructed Supreme Court of the U.S.," a newspaper story says, decreed an end to segregation to bring about 'mongrelization of the white race'."

This is the face of hate, and the men who spawn it—cynical money-grubbers or sincere, but misguided, evangelists—flood the United States with it from coast to coast each month. They spend—and sometimes make—fortunes stirring simmering discontent and occasionally open riot.

THEY AIM to incite Gentile against Jew, Protestant against Catholic, white against black, often, neighbor against neighbor. Their heroes range from Hitler and his henchmen to Arkansas' Gov. Orval Faubus, the man who closed Little Rock's schools rather than permit integration on even a token basis.

Today, fresh outbreaks of racial tension in the South, the recent wave of swastika-daubing and temple desecrations, and the presence of a front-running Roman Catholic contender—Sen. Kennedy—in the Presidential campaign give the hate-mongers their greatest opportunity in years to exploit ignorance, misunderstanding and discontent.

Who are the hate mongers? What's their background? Where do they work?

The dean of the hate merchants, of course, is **GERALD L. K. SMITH**, who operates out of Los Angeles. Almost everyone has heard of him. Not far behind is **CONDE MCGINLEY**, a genuine zealot, who is the top hate publisher on the East coast with headquarters in Union, N. Y.

There are a couple of relatively new faces, too:

GEORGE LINCOLN ROCKWELL, the 41-year-old self-proclaimed "fuehrer" of the Washington, D. C. area and leading light of the American Nazi party. "Our year for the White House is 1972," Rockwell says. "We can't make it now, of course, but in '64 we'll be on the ballot and in '68 we'll be close. In '72 we'll win."

REAR ADMIRAL JOHN G. CROMMELIN JR., USN (retired) an untiring—and so far unsuccessful—candidate for just about every top elective office available in Alabama, who usually runs as the "White Man's Candidate" on an anti-Semitic, anti-Negro platform.

FREDERICK JOHN KASPER, the soft-spoken Ivy League rab-

ble-rouser, who fanned a riot in Clinton, Tenn. when the schools were desegregated in 1956 and has been in and out of jail paying the price ever since. He's finishing a six-month sentence in the Davidson County (Tenn.) Workhouse now and should be back in circulation in July.

There are the anti-Catholic specialists, as well, goaded into new frenzy now by Kennedy's strong bid for the Democratic Presidential nomination. Men like **HARVEY SPRINGER**, publisher of the "Western Voice," in Denver, and now on a nationwide tour of rallies to "save the nation from Romanism." And the **REV. CARL MCINTIRE**, of Collingswood, N. J., a rock-bound Protestant fundamentalist who puts out the "Christian Beacon," which has on occasion become a guide to Roman Catholic "treachery."

And there are the relative minor leaguers rapidly working their way up to the big leagues of anti-Semitism: **FRANK L. BRITTON**, of Inglewood, Calif., publisher of the "American Nationalist" which features headlines like "Jews Freeze Out Gentile Musicians;" **JESSE B. STONER** and **EDWARD FIELDS**, of Louisville, young men who cut their teeth in something called the "Christian anti-Jewish Party" who have now graduated to the National States Rights Party, a loose but spirited federation with similar inclinations.

And, finally, in a category of his own, is **RUSSELL MCGUIRE**, publisher of the "American Mercury" in New York, who denies anti-Semitism on his own part, but prints things like this:

"There is a conspiracy for enslaving the world. It aims at establishing in Jerusalem a one world super-government to rule over a confused and disintegrated humanity."

Gerald L. K. Smith, who learned the art of demagoguery at the foot of a master. Huey Long, the Louisiana "Kingfish," has been publishing his virulently anti-Semitic monthly hate magazine, "The Cross and The Flag," since 1942. The paper—its name was inspired by Smith's formula for success: "religion and patriotism"—is part of the program of his Christian National Crusade in Los Angeles. The pickings are good, too. Contributions to the crusade add up to nearly \$200,000 each year.

A HULKING, hawk-nosed man now close to 60, Smith is the descendant of four generations of circuit-riding "hellfire and brimstone" preachers. In 1928 he took a pulpit in Louisiana and fell in with Long. That did it: "The Kingfish" launched Smith's career as a rabble-rousing orator.

After Long's assassination, Smith went on to the anti-Communist "Committee of One Million" and organized his own America First party with headquarters in Detroit.

Smith's latest tirade is that the Nazis' murder of 6,000,000 Jews

is a wild fabrication designed to help raise money for Israel.

Conde McGinley is Smith's closest counterpoint on the East Coast. He makes up in spirit what he lacks in organization.

From Union, McGinley, a greying, red-faced man in his sixties, sends out anywhere from 20,000 to 500,000 copies of each issue of his semi-monthly hate sheet. It's called "Common Sense" and its masthead features a Minute Man in the shadow of an American flag. The jumbo press runs are often paid for, the ADL says, by anti-Semitic financiers with special causes. To oblige them, McGinley puts out issues devoted to their pet hates—like Zionism. "Zionists—The Only Real Masters of Deceit," a sample copy will be headlined.

McGinley came to New Jersey during World War II to work in a defense plant. Before that he ran a roadside stand in Texas. He became a professional anti-Semite in the spring of 1946 when he began publishing a hate sheet called "Think Weekly." A year later he started grinding out "Common Sense."

Rear Admiral Crommelin, the man who ran for the Senate with the newspaper ad promising to "Attack and Expose" the ADL and the NAACP, gets many of

his ideas from McGinley's "Common Sense." McGinley, in turn, has supported Crommelin's political ambitions. And Crommelin has plenty of them. He's tried to run four times for the U.S. Senate and once for Governor of the state. He campaigns with speeches like this:

"The satanic plot to mix the blood of the white Christian people of the South with Negroes is directed and financed by the Communist-Jewish conspiracy."

THE "COMMUNIST-Jewish conspiracy," the "Invisible Government," is one of Crommelin's favorite themes. He uses it to explain everything from President Truman's firing of General MacArthur in Korea to the bombing of synagogues. When Crommelin addresses a White Citizens Council meeting he really lets go. The anti-segregation fight, he will say, was spurred by "Felix Frankfurter, a Jew . . . and Sen. Herbert Lehman, a Marxist Jew. Don't you know it's their kind of people who are behind this whole mess? We've got to keep this last frontier of the real Anglo-Saxon race . . . And if I'm wrong, my name is Finkelstein."

"Storm trooper" **George Rockwell** is a man with a mission. Rockwell, 41, boasts that his American Nazi party, based in

Arlington, Va., inspired "the world-wide outburst of anti-Jewishness" that resulted in hundreds of swastika-daubings and temple desecrations.

That's an exaggeration, to be sure. But Rockwell can never be accused of failing to do his bit to revive the glory of a Master Race to which he never belonged. He and his band of fanatic followers like to wear Nazi-style brown shirts, swastika arm-bands, and go goose-stepping around the capital shouting "Seig Heil" and handing out leaflets alerting the public to the Jewish conspiracy.

In 1958, Arrowsmith began backing Rockwell, financing "Link's" celebrated picketing of the White House, which features signs like "Save Ike from the Kikes." Arrowsmith and the "fuehrer" soon split but Rockwell's reputation was established.

Rockwell's goose-stepping antics in the capital have caused quite a stir since then. So many complaints were raised, that early this year he was stripped of his commission in the Navy Reserve. But the "fuehrer" is undaunted. Last week, he announced that he and his stormtroopers will invade New York City on July 4 for a giant anti-Jewish rally, probably in Union Square.

Teaching Christianity In Schools Called 'Gain' For Jewish Children

TORONTO (P-O)—Jewish children gain a positive advantage when they are taught Christianity in public schools, according to a Toronto school trustee.

Mrs. Isobel Walker, a trustee of the North York school here, denied that classroom religious instruction was an imposition on minorities.

SHE BLAMED parents for any conflict in children's minds regarding religious instruction.

Mrs. Walker was speaking at a panel discussion on religious education.

"Education means broadening of the mind," she said, "and Jewish children can learn of another religion besides their own whereas Protestant children don't."

A Toronto minister, Rev. J. F. Chidsey, said while religious instruction in the schools was non-denominational, it was not non-sectarian.

"The instruction given in our schools is strictly for the middle of the road Protestant groups and is unacceptable to the minority groups," he said.

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APPEARANCES DECEPTIVE

The American Jewish Committee, pointing to the transformation of the Presidents Conference from an ad hoc body into one on a more permanent basis, has announced that this development has confirmed its original fears which led it not to associate with the group. The Conference is made up of the presidents of 18 national Jewish organization, every major one except the American Jewish Committee.

THE COMMITTEE rightly assessed the situation. The Presidents Conference, like most Jewish organizations, had to develop into another national Jewish organization, with a permanent staff and a group of by-laws. But this is not necessarily evil, if the group has an original purpose which it fulfills and which remains a necessary piece of work.

In the case of the Conference, because it does permit of the free interchange of ideas, and is the only forum of this kind in the American Jewish community, it has won its spurs. It made possible common action on questions which called for a unified front which otherwise would not have been possible.

THE AMERICAN Jewish Committee was wrong, however, when it suggested that the Conference would become another Zionist instrument. It is wrong here on two scores.

One is that the difference between a Zionist and a non-Zionist no longer exists.

The other is that the U.S. Zionists have matured to the point where they recognize that they cannot take actions without the consent official or otherwise of the non-Zionists.

THIS LATTER point is illustrated by the election of Label Katz to succeed Philip Klutznick as chairman of the Presidents Conference. Rabbi Irving Miller, who might have been chosen for the position, seemed to have yielded to Mr. Katz, because his own election might have, in view of his Zionist affiliations, led to dissension. This is maturity.

On point one, the AJCommittee is the best example of the disappearance of the difference, as far as actions and ideology, between an American Zionist and a non-Zionist. There has been no action taken by the Presidents Conference since its establishment with which the Committee has found fault. In fact, in almost every case where the Conference did take a stand, the Committee followed through with a like action.

THIS OF COURSE is all to the credit of the Committee for freeing itself of former shibboleths and acting as mature Jews. Israel has recognized this even before the American Jewish community has.

As has been said many times by others, major differences between our national Jewish organizations seem to have evaporated. Group loyalties exist, but not differences in programs and policies.

ONE OF THESE days, this important fact will register with our leadership and the Jewish masses, and when it does, the community will move forward as a unified group in so many creative directions, that the few faltering steps taken thus far, will seem like walking backwards in comparison.

DR. HOLMES' SERMON

Over the years we've reprinted the sermon by Dr. John Haynes Holmes on "Christianity's Debt to Judaism," a number of times. We do this because as the circulation of the P-O grows, new readers thus get a chance to see this remarkable document.

But this reprinting never fails to draw some comments, usually from Jews steeped in Judaism who consider this kind of material apologetic. These critics do not seem to understand that not everyone's knowledge of Judaism is as deep as theirs, and that the message in this sermon comes as striking information to most Jews, by far unfortunately, the greatest majority.

But one comment this year is the grossest yet, and shows how at different times different base motives are adduced to satisfy someone's private needs of one kind or another.

Rabbi Sheldon Stauber, of Little Rock, Ark., writes that members of his previous congregations had told him that Dr. Holmes, who incidentally was a great friend and close colleague of Dr. Stephen S. Wise, was a Negro. We hardly see how this would make any difference, but there it is.

Incidentally, as usual, the sermon brought us a tremendous response, more than any other single item we've ever printed.

OUR RABBIS' INFLUENCE

IN HIS ADDRESS before the 60th annual convention of the Rabbinical Assembly of America (Conservative) Rabbi Israel Goldstein, in advocating "a single voice to speak on behalf of the American Jewish community to the non-Jewish community and to Israel" asserted that the American rabbinate "is uniquely qualified to create and guide such a representative body."

He then went on to point out that "the rabbis already speak for the largest single constituency in American Jewish life."

We wish this were so.

DO OUR RABBIS actually speak for their congregations and how influential are they in vital areas of life?

We won't answer the question. Raising it may be enough.

The EDITOR'S CHAIR . . .

HONORS GALORE have come to a number of our friends, whose day of glory we feel a paper like The POST and OPINION should not allow to go unnoted.

First we'd like to mention Barney and Jessica Alexander, of Trenton, N. J., who will be given a testimonial dinner on the occasion of the Eternal Light award dinner this Sunday in Trenton, N. J. We wish we could be there, because you rarely meet such natural people in the Jewish community these days. They do the work—Jessica is leading a campaign to raise funds for a dormitory at the Jewish Theological Seminary of America, and Barney I first began to meet years ago at United Jewish Appeal national conventions—with the thought foremost that this is something they feel should be done and, not as in too many cases, the kind of glory it might bring them.

THEN THERE'S Sam Daroff, who seems to be taking on more jobs now since his heart attack about a year ago, than he undertook before that, if that were possible. Sam is the Botany Clothes manufacturer who is the big man around town in Philadelphia, and recently was named one of the twenty-one members of the board of the American section of the Jewish Agency, known as American Jewish Agency, Inc. Now he's been elected president of the American Jewish League for Israel, and if he can make this organization go, it'll be like reviving the valley of the dead bones, if you'll forgive us for this allusion to a Prophet.

The list goes on with Albert Schiff, an old-line Zionist from a famous Columbus, O., family. The shoe tycoon has accepted the presidency of the Jewish National Fund. He's as mild-mannered and soft-spoken a leader as you will find anywhere in Jewish life.

You'd almost think that Dr. Harris Levine was as much a fixture in the JNF as Mendel Fisher, the executive director, he's been president that long. But he's stepping down and turning over the reins to a man who'll do an equally able job for an agency which has a stronger hold on the hearts of Jewry everywhere than almost any other body bar none.

WE NOW COME to Sidney Hollander who won't mind being almost last. Our friendship has endured through the years when The P-O first dawned on the national Jewish scene, and as strongly Zionist as we are, so has Sidney been non-Zionist. So it is a pleasure to be able to observe that we almost see eye to eye with him on Zionism now that there is hardly any difference between the Zionists and the non-Zionists. Time has a way of providing solutions to problems which at one point seemed insurmountable.

If whoever writes American Jewish history is a real researcher, he'll accord to Sidney a high place in that history for his efforts to achieve some form of maturity in all phases of activity—for Israel, for the rights of the underprivileged, for concerted action.

IN FEBRUARY Sidney added another honor to the many he has won. He was awarded the Stephen S. Wise medallion of the Maryland State Council of the American Jewish Congress "for devotion to the highest ideals of Judaism in protecting the rights of his fellow Americans." Two years ago we made Sidney, who is an avid traveller to all parts of the world, promise to visit Israel within five years. You've got less than three years now, Sidney, and we expect to receive a card from you from Jerusalem before 1963.

Another man like Sidney, but one who seems to stay away from national activity,

is I. D. Blumenthal. We don't know whether the two have met, but he and Sidney Hollander are kindred souls. Dick, as he is known by his friends, is the mother, if he'll forgive us, of the B'nai B'rith Institutes of Judaism, an activity he got into through his devotion to the ideal of brotherhood. Dick owned a mountain-top estate in the Blue Ridge mountains of North Carolina. He offered it to groups of all denominations for weeks and week-ends for retreats, and Dick's lawyer, brilliant young Maurice Weinstein, developed the idea of the institutes.

NOW 12 TEN YEARS later, Maurice is a vice president of B'nai B'rith, and the institutes are a major factor in the growth of adult Jewish education in the U.S.

To get back to Dick, his field of endeavor is the North Carolina Jewish community, and Dick is the founder of the North Carolina Association of Jewish Men, which sought to weld the small Jewish communities of North Carolina into a cohesive whole for purposes of Jewish survival in a creative way in a state where the largest city at that time was less than 200,000, and most Jewish communities had only a few scattered families.

All readers of the P-O know about the circuit-riding rabbi who travels hundreds of thousands of mile to some twenty congregations. One of these is Whiteville, N. C. which organized a congregation when the circuit was instituted out of six Jewish families in Whiteville and three others in nearby towns. On April 10, with Dick looking on, these families dedicated Beth Israel Center, in all probability the smallest U.S. Jewish community to have a functioning congregation and house of worship of its own.

This list could get mighty long and we'd still be far from paying the tribute to all our friends who've won kudos recently. Just this morning, came an invitation to the commencement exercises of the Jewish Theological Seminary of America at which Jacob Blaustein will receive an honorary degree. We've known Jacob since long before he rose to top leadership in the American Jewish Committee and then went on to years of more service to the American Jewish community. In this time he's grown in self-confidence and stature, and it is a pleasing sight to watch one of the nation's top tycoons engage in Jewish activity just like you and me.

THAT ABOUT completes the list—a varied one—but all showing men who have played a role in the progress towards the eventual goal of a strong, cohesive, Jewish community in the U.S.—proudly Jewish and creatively Jewish.

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FRIDAY, MAY 20, 1960

Contemporary Life Wrecked By Emptiness

By **DR. ABRAHAM J. HESCHEL**, (Associate Professor of Jewish Ethics and Mysticism, Jewish Theological Seminary)

The supreme need of the hour is a renewed personal attachment to Jewish thinking and living. Judaism will not perish for lack of organization or lack of definition; it may perish for lack of commitment, for lack of appreciation.

The central problem of this generation is emptiness in the heart; the decreased sensitivity to the imponderable quality of the spirit; the collapse of communication between the realm

of tradition and the inner world of the individual. The central problem is that we don't know how to pray, how to revere or how to resist the hidden persuaders; and this is what we must try to do within our synagogues.

The central problem is the personal problem. At the heart of the Ten Commandments are the words; Honor, Revere thy father and thy mother. Without reverence for one's father and reverence for one's mother, there is neither culture nor Judaism. The problem we face, the problem I as a father face is why in the

world should my child revere me?

Unless my child will sense in my own personal existence commitments that evoke her reverence, the readiness to resist temptations, to overcome prejudices, to sense the holy in a secular world, why should she revere me? I repeat, without reverence for fathers and without reverence for mothers, there will be no Judaism and no survival, in spite of the will to survive.—From The Torah, magazine of the National Federation of Jewish Men's Clubs.

Conservative Rabbinate Re-evaluates Place in Contemporary Society

By GERSHON JACOBSON
New York Bureau Chief

LIBERTY, N. Y. (P.O.)—After sixty years in existence the majority of the Conservative rabbinate in this country is still uncertain of the ideology or principles of the movement.

The rabbis are asking:

"What are our basic, guiding principles which can give unity to our purpose and direction to our efforts?"

"What is it that distinguishes us from other rabbinic bodies besides a name and a label?"

LAST WEEK at its sixtieth anniversary convention, the Rabbinical Assembly met at Grossingers Hotel, and in utter candor gave top priority to a self-examination and frank evaluation of its present-day status.

There were no specific major issues in front of the over 500 rabbis attending the convention except the perpetual differences in approach to Conservative Judaism between the Orthodox-practicing faculty of the Jewish Theological Seminary and the conservative-practicing majority of rabbis of the Rabbinical Assembly.

These differences were discussed with bursts of verbal fireworks during the otherwise placid executive session.

ALTHOUGH THIS session had a capacity attendance and plenty of parliamentary wrangling, it was not the highlight of the convention, the latter was easily an address by Rabbi Max J. Routtenberg who has been intimately associated with the Conservative rabbinate for almost half of its history, formerly served as Executive Vice-President of the Rabbinical Assembly and is presently the spiritual leader of the Rockville Jewish Center.

Rabbi Routtenberg who is considered by his colleagues as one of the most outstanding Conservative rabbis in America in all aspects of Halachic and Talmudic knowledge, devotion to Conservative Judaism, etc., delivered a digest of a 46 page prepared paper on the "past present and future" of the Rabbinical Assembly.

Routtenberg was frank and emphatic when he comprehensively outlined the present day situation of the Conservative rabbinate.

AS HE REVIEWED the history of the Rabbinical Assembly, pointing to its "great accomplishments" and "eminence on the American Jewish scene," Routtenberg came to the conclusion that at the present "there is unhappiness and discontent, restiveness and a sense of unfulfillment" deriving from the fact that in three crucial areas "some of our fondest hopes have been blasted and we have succumbed to a feeling of helplessness about ever being to cope with these issues."

In tracing these three central problems Routtenberg pointed to: Lack of a platform, ideology or statement or principles within the Conservative movement.

He made reference to the very first meeting of the Alumni Association (of the Theological Seminary from which RA originated in 1901, which was termed a movement having left out "any consideration for religious policy." Making the graduates of the Seminary a body

that considers the question of theology as a non-germane to its raison-d'entre."

However religious policy was later formulated, namely "the maintenance of traditional Judaism on its historic basis."

But there was no precise definition of these terms, with disagreements among Conservative leaders as to the meaning of this formula.

The discussions and the search for a religious ideology remain, and the numerically large centrist group constituting the majority of the assembly continues to live in a state of tension until "a clear and comprehensive statement of its guiding principles of belief and action" is forthcoming, which hardly appears to be imminent.

Routtenberg, reportedly, has been working for almost half a year—since last December—preparing this evaluation of the Conservative rabbinate today.

Routtenberg went on saying: The second issue which is full of retreats and disillusionment is Jewish law.

The Rabbinical Assembly has a committee on Jewish law whose job is to reach decisions on problems arising out of the changed conditions of life, for which, the Conservative rabbis claim, there was no precedent in the Halacha.

Routtenberg pointed to one "cause celebre" which overshadowed all others in the time and attention given to it by the Law Committee and the Conservative rabbinate as a whole. It is known as the Aguna affair.

An aguna is a woman virtually free to remarry but bound to her previous spouse by religious technicalities, refusal by her husband to grant her a Jewish divorce, or if he is declared insane, or if her husband is missing.

Some Conservative rabbis feel that halacha law should be changed giving the rabbi the right to issue a Jewish divorce to an aguna.



Naval Hero

Captain Zvi Kenaan, Israeli naval hero, arrived in the United States for a tour in behalf of Israel Bonds. During the Sinai campaign in the winter of 1956, Captain Kenaan served as Chief of Naval Operations. Today he is the first naval officer of his rank to hold an interservice appointment at the General Staff level. A graduate of England's Naval Staff College, he joined Israel's Navy in the spring of 1948, when it was first established. Starting as a combat intelligence and gunnery officer during the War of Independence, Captain Kenaan later commanded the Israel warship, "Misnak" and the destroyers, "Jaffo," "Eilat" and "Haifa."

The right wing element in the RA pressed that the Law Committee cannot act on its own when it comes to problems of marriage and divorce, hence those should be handled by a steering committee that was established between the RA and the faculty of the Seminary.

This kind of agreement left the Law Committee without autonomous rights to change Jewish tradition, and except for several instances outside the scope of marriage and divorce the committee was bound by the Seminary.

Routtenberg said "the problems of Jewish law and its applicability to life remains the 'grand obsession' of the RA." He said that the RA members, without exception, believe that law can be adjusted.

"They differ as to whether it should be done by interpretation or legislation, by enactment or obrogation."

But being in a state of indecision, "halting between fear and danger; fear from the Orthodox and danger of the Reform, has put the Conservative rabbinate in unresolved tension."

The third point of concern, according to Routtenberg, is the relationship to the Seminary. While acknowledging its indispensability to the RA, Routtenberg declared, the creation of a joint Law Conference between the RA and the Seminary faculty was a "serious mistake," a mistake for the Seminary and a catastrophe for the Assembly. He elaborated.

"It was a mistake for the Seminary because it cannot go beyond the narrow limits imposed upon it by the demands of traditional Jewish law; because it cannot accept the decision of the Chicago convention to go beyond the Halacha when it is necessary to do so; because it has disaffected a large segment of the centrist group who agree with the leftists that this constituted a braking action on the progress of the work of the Law Committee."

"For the Rabbinical Assembly it is a catastrophe because it cut out of its being the one vital organ it had, all through its history, a free, autonomous Law Committee to deal with the problems its members faced in the field."

Routtenberg concluded his evaluation by urging the rabbis to change the present status in those three major endeavors.

The packed dining room at Grossingers gave him a magnificent prolonged applause, and several veteran convention-goers later told this reporter that this was the first time they had witnessed such an "impressive and comprehensive" evaluation of Conservative Judaism.

35 Applicants To Rabbinical Assembly Turned Down

LIBERTY, N. Y. (P.O.)—None of the 35 applicants for membership in the Conservative Rabbinical Assembly were admitted this year.

The doors of the RA were shut to newcomers because of a new requirement that each new member acquire a minimum of schooling in the graduate school of the Seminary which would give the new applicant a basic knowledge of Conservative Judaism. It is the first time in the his-

WOMEN'S VIEWPOINT

Marriage, Home, Children Makes For An Ideal Life

By HELEN COHEN

The name Margaret Mead is one to conjure up with admiration. Anthropologist, scientist, sociologist, author, teacher. So it is with reluctance that I challenge her position in two recent pieces.

But even scientists shouldn't forget, Dr. Mead, that they are human beings first.

In one article, printed in the February Alumni Monthly, Dr. Mead bemoans the fact that so many fine students who could spend years of carefree research—in college and post graduate work—exploring the beckoning paths of learning, allow themselves to become bogged down while still in college with the responsibilities of wife and children.

That may sound noble and fine at first sound—sure, marriage and children can be a responsibility and even burdensome—but it isn't the whole picture. Could it be that Dr. Mead has forgotten what it is like to be young? Young and in love and yearning for one's beloved. Or young and lonely and starved for affection. Has Dr. Mead not heard that students have been known to study harder and concentrate better once they're married and settled down with a goal in life?

JUDAISM long ago took a look at the problem and faced it more realistically. Marry off the young men early so that that important needs—for affection, a life's mate, children, satisfaction of sex needs—are filled, and then they can go about their studies undisturbed. And help support the young scholar to relieve that burden.

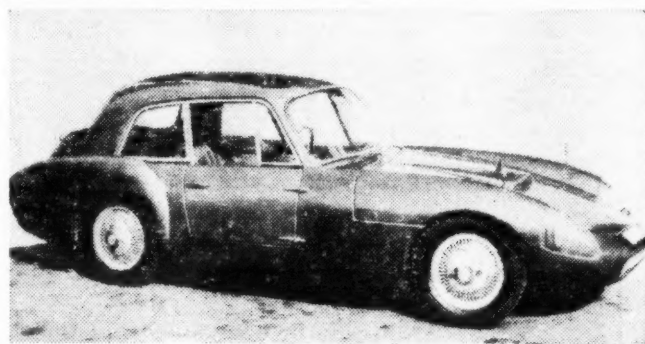
In Margaret Mead's vision of the carefree scholar with his head in a book, what became of his heart and his body?

The second article, in the May Good Housekeeping, finds Dr. Mead taking a look at women with the conclusion that since the present image of women as wife, homemaker, mother, is mixed up with the idea of "loss"

— children grow up and away, husbands grow old and often leave one widowed, that there should be a new image of womanhood built up. "We can't even subconsciously go on teaching little girls, as we do today," she wrote, "that marriage is the only possible state for women and men and that every other devotion—to work, art, science, society or God—is only a poor, possibly perverse substitute for marriage, or that it is sad to be a woman alone, and that no woman's life is complete without a man."

ONCE AGAIN I feel Judaism took a more realistic view of the people and the problem. Because it was possible for women to be lonely and to face loss, Judaism didn't say therefore we shall decide loneliness is a permissible path toward completeness. No sir. Judaism insisted it was not good for man to live alone and got busy correcting that situation. Parents arranged to see that all their children were married off. And if God forbid, a person lost their mate, the community scoured the countryside for another to take his or her place. As for children, Judaism didn't say, your two children grow up and leave you, so go interest yourself in other peoples' children or abolition of sweat shops or slum clearance or stopping war (as does Dr. Mead. These are all right but what can I do about stopping war or slum clearance, and there doesn't seem to be any sweat shops around). Instead, Judaism said it was good to be fruitful to have many children, then when the first few grow up and leave, the nest is still full of little ones, and one's home and heart and arms need not be empty and lonely.

Marriage and home and children are the ideal state, Dr. Mead, the path to completeness. Instead of pretending they are not and indoctrinating our daughters and sons otherwise, let's get them married off, if possible, to loving mates.



Israeli Sportscar

This rakish sportscar is the hardtop model of Israel's Sabra Sport soon to appear on the American market. It has an all-fiberglass body and gets 35 miles to a gallon of gas. It will probably sell for about \$3000. Top speed is 120 miles an hour. A convertible model is also available.

I THINK AS I PLEASE

Independence Day Parades Focus Too Much Attention on Militarism

By CARL ALPERT

HAIFA — Second thoughts on Israel Independence Day.

It was again this year a grand and glorious Independence Day. As usual it was preceded by Memorial Day, during which the nation fittingly recalled those who had died that there might be independence for all. Then came the evening of street dancing, when tens of thousands of children danced spontaneously and merrily in all the principal thoroughfares of all the cities and towns. The country was gaily decorated with flags and bunting. Press and radio discussed the significance of the day in detail.

BUT THERE is no doubt that the major event was the big parade, held this year in Haifa. Military planes streaked overhead in perfect formation; off-shore but in view of the crowds, paraded ships of Israel's defense fleet; tanks humbled along the avenue; soldiers marched proudly; new equipment was displayed. It was a thrilling sight, and if calculated to give the Israeli a sense of confidence in the nation's strength, most successful.

It is understandable that the chief feature of Independence Day should be military, because

of the role which the military plays in helping to preserve the nation in the face of a threatening enemy. But should it be exclusively military?

THE ANNUAL observance of Independence Day should be an opportunity to parade before the Israeli public not only the armed might of the country, but also the growth and the development which take place from year to year. If the first half of the great parade is military, the second half should be dedicated to peace-time aspects of the nation's existence.

Surely it will add to the Israeli's pride if he witnesses floats or other displays which depict achievements in science and technology; agriculture and industry; culture and the fine arts. It is no great challenge to the creative ingenuity of Israel to devise a parade which can project dramatically these elements of Israel's national strength.

For we must continue to repeat, to ourselves and to others, that Israel was not intended to be, and should not be, just another state like other states. We have created more than an army, a navy and an air force. We have built in the midst of a wilderness; we have provided a home for the homeless; we have fostered a new type of human spirit. All this may should like Zionism — and the word "Zionism" has taken on an element of disrepute in certain circles in Israel — but

perhaps it is well that Israelis receive reminders of Zionism too. There was a noble sense of idealism about that movement in the days when it was struggling for realization.

THERE SHOULD be no relaxation in Israel's armed watchfulness, of course, but at the same time there should not be this exclusive preoccupation with militarism in the big parade of Independence Day. The children of Israel are apt to receive a false set of standards.

The next Independence Day will be Israel's 13th. It will mark the country's bar mitzva, its coming of age. Perhaps with this will also come a sense of maturity, and a realization that militarism must share the spotlight with other vital aspects of national growth and security. Next year, when the President and the Prime Minister review the parade, may they receive the salutes, not only of the soldiers and sailors, but also of artists and teachers who, among the many others, help to create that better life for which we aspire in Israel.

ZARCHIN PLANT TO BE IN OPERATION IN 1961

TEL AVIV (P.O.)—The Zarchin-process plant for the desalination of water will be in full commercial operation before the end of 1961, David Karr, president of the Fairbanks-Whitney Corp. of New York said.



Too Much Attention on Militarism in Israel?

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

DEAR MR. PEARLROTH: Kindly give the information on our European surname, Meilach.—MARVIN MAY, Hammond, Ind.

MEILACH is the Galician or Polish pronunciation of the Hebrew "Melech" a king. The name was given to boys as a synonym of David or Solomon who were both celebrated kings of Israel. It has the same meaning as the Arab "malik" but not the Russian "Malik" which means "Shorty." You failed to indicate your family's city or country of origin.

DEAR MR. PEARLROTH: Would you please explain the name TEMCHIN, which is my grandfather's last name. The Temchins came from Russia in 1922. My grandfather is the seventh generation of the Baal Shem Tov.—RONALD and MIMI BERMAN, East Grand Rapids, Mich.

PEARLROTH

TEMKIN is a metronymic, a family name derived from the given name of a matriarch. The lady in question bore the biblical name of Tamar (a palm) which in Russian is transformed into Tamara. Temkin consists of the syllable "Tam" or "Tem" joined to the Russian termination "kin" which means "descendant of." Temkin therefore means "descendant of Tamar."

DEAR MR. PEARLROTH: Will you please give me the meaning and origin of our family name? My father's name is Kobrofsky, and he was born near Kiev, Russia. Thank you.—MRS. ELAINE RESNIK, Flushing, N. Y.

KOBROFSKY is a family name of geographical origin being taken from the collective name of Kobrowce in the district of Lida, Lithuania. Kobrowce situated on the river Kobrowka included three administrative localities in which Jewish families were settled in 1804 when Russian Jews first adopted permanent family names. The terminal "sky" means "native of" (Kobrowce).

DIGEST OF THE YIDDISH PRESS

It Looks Bad For Jews To Sit and Play Cards All Day An Observer Says

By SAMUEL SILVER

Card-playing is a curse, stormed Sam Orlen, a Forward reader in a letter to the editor and nowhere is it more blatantly evident than in Miami Beach, where oodles of oldsters sit out side and play continuously. It looks bad for the Jews, complained Orlen.

In a retort, Reader Max Porst, a Miami Beachian, asks "How long can one read a book? An hour! Then what do you do? Remember, the eyes of older people are weak. Remember, it is more healthful to be outside than in, in Southern Florida. Remember, it requires quite an effort for a senior citizen to get to a concert (although, says Porst, musical programs are well patronized).



Rabbi Silver

So, card-playing out of doors is a natural. And it's harmless; it won't hurt the good name of the Jew. The world, concludes Porst, won't go under.

AS HYDROGEN and oxygen are both needed to form water so do the Hebrew and the Yiddish languages join to make up the living waters of Yiddishkeit. So Maurice Samuels said in a talk described by the Day-Journal as "electrifying." The occasion was the presentation to the library of the Jewish Theological Seminary of a treasure trove of Yiddish books. Another speaker at the ceremony, Dr. Simon Greenberg, asserted that the JTS is fond of Yiddish and teaches it at its California school. The Jaffe collection contains such items as a 1564 set of the Megillo (Ruth, Esther, Lamentations, Song of Songs, and Ecclesiastes) in Yiddish, and a 1622 Tsena-Rena prayerbook commentaries for women).

Confidence Man Posing As Rabbi Bilks Chicagoans Out of \$800,000

CHICAGO (P.O.) — A man who posed as a rabbi will be tried on June 7 on charges of an alleged swindle in which he cheated more than 35 people out of an estimated \$800,000.

Lieb Heber, a soft spoken man in his 50s, was arrested here last week following complaints of two people who said that he cheated them out of money which he was given to invest.

The warrants for Heber's arrest were issued after an involuntary bankruptcy suit was filed against him by Mrs. Sarah Matthew, a widow who claimed that she gave \$200,000 to Heber to invest in his three fur companies, but instead, he paid other creditors with her money.

Heber, who uses the title of rabbi, although police said he was never ordained, came here about 10 years ago and took part in many activities at North Side

synagogues, thus gaining the confidence of many people.

Heber told them that by taking their money to invest in furs, which he would resell at a profit he would then split the profits with them.

The debts were accumulated over the past five years, during which time he repaid some of the investors with a substantial return, in order to encourage more investments, which were never returned.

When Heber's lawyer was asked what had happened to all the money, he answered: "I wish I knew." He added that he wanted a mental examination for his client as soon as possible.

Meanwhile as Heber sat in jail cell police said he refused to eat any of the food offered him. They said he would only eat kosher food.

One of Chicago's leading rabbis has been bringing kosher food regularly for Heber.